

the nymph Arethusa, that Proserpine was in the infernal regions, she applied to Jupiter, and obtained of him, that Proserpine should be restored, on condition that she had tasted nothing during her stay in that place: but, it being discovered, by the information of Ascalaphus, that, as she was walking in Pluto's orchard, she had gathered an apple, and had tasted of some of the seeds, she was for ever forbidden to return. Ceres, out of revenge, turned Ascalaphus into an owl. At length, Jupiter, to mitigate her grief, permitted that Proserpine should pass one half of the year in the infernal regions with Pluto, and the other half with her mother on earth.

The poets sometimes takes Ceres for the Moon, as they do Bacchus for the Sun.

————— Vos, O clarissima mundi
Lumina, labentem cœlo qui ducitis annum,
Liber, & alma Ceres.

VIRG. Georg.
l. v. 5.

*Ye lights of Heav'n, who lead the circling year;
Propitious god of wine, and Ceres, bear.*

Ceres is likewise said to have invented *Laws*.

Prima dedit Leges.

ŒVID. Met.
lib. v. 5.

The world's first legislator.

And the reason seems to be, that, when men ceased to feed upon acorns, and had learned the use of fruits, it was necessary to divide off the ground into separate plantations, allotted to different persons.

Vossius thinks the Greeks were indebted to the Ægyptians for their goddess Ceres, whom he takes for the same as Isis: for the Ægyptians say, that Osiris and Isis invented the sowing of corn, and gave laws concerning the boundaries of fields, on account of the annual inundation of the Nile.

De Idolol.
l. i. c. 17.

A late writer takes Ceres to be the *Keturah* of Scripture, whom Abraham took to wife. His first argument is taken from the similitude of names: Keturah, he says, was called *Guerarit*, because she was of *Gerar*; and the difference between that word and *Cereri* (from whence is formed the nominative *Ceres*) is very small. Besides that *Ceres* is, by some, supposed to be derived from the Hebrew *gueresch*, *barley*. His next reason is borrowed from part of the history of Ceres. Ceres (according to Diodorus Siculus) being tired in her journey, laid herself down by the side of a well, and there came persons of the neighbourhood to comfort her; among others Triptolemus, and a good woman, who gave her water to drink. Here is plainly (this author thinks) the well, the angel, and the water, mentioned in the story of Hagar, which they applied to Keturah; and this (he says) is only taking one of Abraham's wives for another.

FOUR M.
Reflex. Crit.
sur. anc. peup.
L. 2. §. 3.

Lib. 11

The rites of Ceres were held in such veneration, that it was thought the greatest impiety to divulge them.

Quis Cereris ritus aufit vulgare profanis?

ŒVID. Art.
Amator. lib. ii.
ver. 601.

What impious wretch will Ceres' rites expose?

DRYDEN.

And Horace declares, he would not venture to sail in the same ship with the man, who should reveal them.

————— Vetabo, qui Cereris sacrum
Vulgarit arcanæ, sub îsdem
Sit trabibus, facilemque mecum
Solvat phaselum.

HOR. Od. 21
l. 3. ver. 26.

*The wretch, who impiously dares
Ceres' mysterious rites betray,
In the same ship shall ne'er embark,
And cut, with me, the liquid way.*

K k k

Cicero

Cicero speaks of a temple of Ceres at Catanea in Sicily, where was a very antient statue of Ceres, but entirely concealed from the sight of men, every thing being performed by matrons and virgins. A sow with pigs was the first sacrifice of Triptolemus to Ceres, as a punishment of the swine for routing up the ground. Poppy was sacred to her, not only because it grows amongst the corn, but because, when, thro' grief, she could find no rest, Jupiter gave it her to eat, as having the power to create sleep and forgetfulness.

CERINTHIANS. Christian heretics, followers of Cerinthus, who lived, and published his heresy, in the time of the Apostles themselves: for Epiphanius places him in the year of Christ 80, in the reign of Domitian. He had been circumcised, and was probably of Jewish extraction. He continued a long time in Ægypt, where he acquired the sciences and philosophy. He afterwards went into Asia, where he formed a sect, to which he gave his own name.

IRENÆUS, lib. iii. c. 3.

EPIPH. Hæref. xxviii. c. 2.

St Epiphanius pretends, that, long before the establishment of his sect, he had occasioned great troubles in Jerusalem. It was Cerinthus, according to that author, who stirred up the Jewish converts to oppose the preaching of the gospel among the Gentiles. He adds, that the Christians, who preached at Antioch the necessity of circumcision, were followers of Cerinthus, who had sent them thither for that very purpose: that they were the Cerinthians, who obliged St Paul to circumcise Titus; and that the Apostle describes these men under the character of *false apostles, deceitful workers, who transform themselves into the apostles of Jesus Christ*. St Jerom says, he was anathematized, and driven out of the Church by the Apostles, because he joined the ceremonies of the Law with the precepts of the Gospel.

HIERON. Ep. 89.

THEODOR. RET. de Fab. Hæret. lib. ii. cap. 3.

IREN. lib. i. cap. 25.

EPIPH. Hæref. xxviii. cap. 1.

The particulars, in which the heresy of the Cerinthians consisted, were these. They did not allow that God was the author of the creatures, but said that the world was created by an inferior power. They attributed to this creator an only son, but born in time, and different from the *Word*. They admitted several angels, and inferior powers, as silence, depth, fulness; in which they were afterwards followed by the Valentinians. They maintained, that the Law and the Prophets came, not from God, but from the Angels; and that the God of the Jews was only an Angel.

As to our Saviour, the Cerinthians distinguished between *Jesus* and *Christ*: they said, that *Jesus* was a meer man, born, like other men, of Joseph and Mary, but that he excelled all others in justice, prudence, and wisdom; that *Jesus* being baptized, the *Christ* of the supreme God, that is, the Holy Spirit, descended upon him; and that, by the assistance of this Christ, Jesus performed his miracles: that Jesus suffered and rose again, but that the Christ had before left him, and returned to Heaven.

IREN. lib. iii. cap. 11.

HIERON. de Vir. Illustr. cap. 9.

Dial. adv. Luciferian.

It was partly to refute the heresy of Cerinthus, that St John wrote his gospel: notwithstanding which, some heretics pretended, that this very gospel was written by Cerinthus himself. However the Cerinthians admitted no gospel but that of St Matthew. They likewise rejected the Acts of the Apostles, and the Epistles of St Paul, because he was an enemy to the Law.

St Jerom relates, that St John, designing to go into a bath at Ephesus, but hearing that Cerinthus was within, went immediately away, saying to those who were with him, *Let us fly from hence, lest the bath fall, in which is Cerinthus, the enemy of the truth*. That author adds, that the bath presently fell down, and crushed that heretic to death: but this fact is not sufficiently attested.

Cerinthus is charged with being the author of the heresy of the *Chiliasis*, or *Millenarians*; which See.

Hist. des. Ord. Relig. T. vii. ch. 3.

CESARINS. A religious order, being a reform of that of St Francis. The General of the Franciscans, Father Elias, having obtained leave of Pope Gregory IX, in the year 1229, to build a church in honour of St Francis, began to erect one with such magnificence (for which he exacted large contributions of the order) as was neither suitable to the humility, which that saint had made profession of, nor to the poverty, which he had enjoined his followers. This occasioned St Anthony of Padua, and some others of the order, to apply to the Pope; to whom they represented the abuses crept into the order by the conduct of Father Elias. Accordingly, that General was deposed by order of the Pope, and Father John Parent elected into his place; who made several regulations, and re-established the strict

strict observance of the rule of St Francis, which had been relaxed during the government of his predecessor. But Elias, by artful management and intrigues, secretly gained over many of the religious, who, in a general chapter held in 1236, loudly demanded the restoration of Elias, complaining that he had been unjustly deposed; and he was accordingly re-elected in a tumultuous manner. The greatest part of the order, being enemies to poverty, adhered to Elias; under whose second government all the former disorders began to revive. The remaining few, zealous for the strict observance of St Francis's rule, took an opportunity, having Father *Cesarius* of Spire at their head, to remonstrate to the General against the abuses which he tolerated in the order. But Elias, instead of listening to their just complaints, banished some of those Monks, and imprisoned others, among whom was their leader *Cesarius*, from whom they were afterwards called *Cesarins*. As for *Cesarius* himself, he died in prison.

The *Cesarins*, tho' scattered up and down in poor hermitages, and solitary places, continued quiet till the election of *Crescentius*, under whose government they left their solitude and tranquillity, to oppose the irregularity of his conduct: for, instead of maintaining the poverty of the Franciscans, he began to build magnificent convents, and to procure for them rich legacies. The *Cesarins* complained to the Pope, but were ordered to be punished as rebel and seditious persons. At last, St Bonaventure being elected General in 1256, and having corrected the abuses, which had crept into the order, the *Cesarins* were no more heard of, being lost in the body of the order, which was now wholly reformed.

CEURAWATH. The name of a particular sect of the Banians in the East-Indies, who hold the Metempsychosis with so much superstition, that they will not kill the least insect. Their priests carry a piece of linen over their mouths, that no flies may enter. They drink no water till it is boiled, for fear of swallowing some living creatures with it. They believe neither a Heaven nor a Hell; yet they hold that the soul is immortal, and will for ever transmigrate from body to body. They burn the bodies of old persons, but bury the bodies of children, who die under three years of age. Women, as well as men, are allowed to take the order of priesthood. Those of this sect practise great austerities, to that degree sometimes, that, for nine days together, they take nothing but water, with a certain bitter wood grated into it. All the other sects of the Banians have an aversion and contempt for this, and continually exhort their auditors to shun all intercourse and conversation with them. OLEARIUS.

CHACABOUT. The name of a sect, of the religion of the Tonquinois, between China and the Indies. The name is taken from an holy person, a solitary, who prescribed them ten commandments, or laws; in which he forbids murder, theft, lies, unchastity, outrages, perfidiousness, immoderate desires, backbiting, anger; and enjoins the study of the sciences as necessary to every one. This recluse established likewise certain religious orders, which renounce the pleasures of this life, and apply themselves to meditation, and serving the poor. He taught likewise the doctrine of the *Metempsychosis*. This sect has spread itself all over the kingdom of Siam, and in part of Japan and Tonquin. TAVERNIER.

CHANCEL. A particular part of the fabric of a Christian church. Eusebius, describing that of Paulinus, says, 'it was divided from the rest by certain rails of wood curiously and artificially wrought in the form of net-work, to make it inaccessible to the multitude.' These rails the Latins call *Cancelli*, whence comes the English word *Chancel*. See **CHURCH**. Lib. ii. cap. 4.

The Chancel among us is the rector's freehold, and part of his glebe; and therefore he is obliged to repair it: but, where the rectory is inappropriate, the impropiator must do it. 2. Roll. Rep. 211.

CHANCELLOR. A lay-officer under a Bishop, who is judge of his court. In the first ages of the Church, the Bishops had those officers, which were called *Pæclesiedici*, that is, church-lawyers, who were bred up in the knowledge of the Civil and Canon Law; and their business was to assist the Bishop in his jurisdiction throughout the whole diocese. Sir T. R. in 1. 1. 1. View of the Civil Law.

Lib. vii. cap. 37. This office was originally conferred only upon Ecclesiastics : but Socrates tells us, that Sylvanus, Bishop of Troas, took the power wholly out of the hands of his clergy, because some of them had made an unlawful gain of the causes which came before them : for which reason he made some lay-man his delegate, whom he knew to be a person of integrity. This, or some such occasion, seems to have given rise to lay-chancellors in the Church.

We read of no Chancellors in England, during all the Saxon reigns, nor after the conquest, till the reign of Henry II : but that king requiring the attendance of the Bishops in his councils of state, and other public affairs, it was thought necessary to substitute Chancellors in their room for the dispatch of those causes, which were proper for their jurisdiction.

A Bishop's Chancellor hath his authority from the law ; and his jurisdiction is not, like that of a commissary, limited to a certain place, and certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters ; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations, &c.

The learned Lord Verulam was never satisfied with these deputations ; for, by all the laws in the world, offices of trust and importance are prohibited to be executed by deputy, except a power to depute be contained in the original grant : a *Judge* never yet made a deputy ; and a *Bishop* is a *Judge* of the highest degree.

CHANTRY. A little chapel, or particular altar, in a cathedral church, built and endowed for the maintenance of a priest to *sing* masses, in order to release the soul of the donor out of purgatory. There were many of these in England, before the Reformation ; and any man might build a Chantry without the leave of the Bishop. In the 37th year of Henry VIII, the Chantries were given to the king, who had power to issue commissions to seize those endowments : but that being the last year of his reign, several Chantries escaped being seized by virtue of those commissions ; but they were afterwards vested in his successor Edward VI.

CHAPEL. A place of divine worship, so called. The word is derived from the Latin *Capella*. In former times, when the kings of *France* were engaged in war, they always carried St Martin's hat into the field, which was kept in a tent as a precious relick : from whence the place was called *Capella*, and the priests, who had the custody of the tent, *Capellani*. Afterwards the word *Capella* became applied to private *Oratories*.

In England, there are several sorts of chapels. 1. *Parochial Chapels* ; these differ from parish churches only in name ; they are generally small, and the inhabitants within the district few. If there be a presentation *ad Ecclesiam*, instead of *Capellam*, and an admission and institution upon it, it is no longer a Chapel, but a church. 2. Chapels, which adjoin to, and are part of the church : such were formerly built by honourable persons, as burying-places for themselves and their families. 3. Chapels of *Ease*. These are usually built in very large parishes, where all the people cannot conveniently repair to the *mother-church*. 4. Free-chapels ; such as were founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors ; which is done by the Lord Chancellor : yet the king may licence any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary. 5. Chapels in the universities, belonging to particular colleges. 6. Domestic chapels, built by noblemen or gentlemen for the private service of God in their families. See CHAPLAIN.

CHAPLAIN. An Ecclesiastic, so denominated, because he officiates, either in the free chapels of the king, or in the private oratories of noblemen and others. The persons vested with a power to retain Chaplains, together with the number each is allowed to qualify, is settled by a statute of king Henry VIII, and is as follows.

21 HEN. VIII.
cap. 13.

Almoner.	2.	Duke.	6.
Archbishop.	8.	Duchefs, <i>being a widow</i> }	2.
Baron.	3.	<i>tho' ſhe marries again.</i> }	
Baron's widow.	2.	Earl.	5.
Biſhop.	6.	Knight of the Garter.	3.
Chancellor.	3.	Marquis.	5.
Chief Juſtice.	1.	Secretary of State.	2.
Clerk of the cloſet.	2.	Treafurer of the houſhold.	2.
Maſter of the Rolls.	2.	Viſcount.	4.
Comptroller of the houſhold.	2.	Warden of Cinque Ports.	1.
Dean of the Chapel.	2.		

Another Statute of king Henry VIII empowers every *Judge* of the *King's-bench*, ^{25 Hen.VIII cap. 16.} and *Common-pleas*, the *Chancellor*, and *Chief Baron* of the *Exchequer*, and the *King's-Attorney* and *Sollicitor-general*, to retain each of them one Chaplain, who ſhall be attendant on his perſon, and may have one benefice with cure, and be non-reſident on the ſame. And another Statute of the ſame king empowers the *Groom of the Stole*, the *Treafurer* of the *King's-chamber*, and the *Chancellor* of the *Duchy of Lancaſter*, ^{33 Hen.VIII cap. 28.} to retain each one Chaplain.

CHAPLET. A certain inſtrument of piety, made uſe of by the Roman Catholics. It is a ſtring of *beads*, by which they meaſure, or count the number of their prayers. The invention of it is aſcribed, by the hiſtorians of the Cruſades, to Peter the hermit, who firſt taught thoſe warriors to pray by *tale*. St Dominic, founder of the Dominicans, greatly raiſed the credit of this devout inſtrument, by giving out that the bleſſed Virgin had brought him one from Heaven. If Peter the hermit firſt taught it the Roman Catholics, it is probable he himſelf borrowed it from the Turks; who, to this day, make uſe of a Chaplet, or ſtring of beads, in their prayers; and the Turks ſeem to have had it from the Eaſt-Indians, who likewise make uſe of a kind of Chaplet. Rel. Cer. of all Nations, V. I. p. 387.

The devotees of the ſect of Fo, in China, always wear a Chaplet about their necks, or round their arms, conſiſting of one hundred middle-ſized beads, and eight Ib. V. IV. p. 241. conſiderably larger. All the while they are tumbling over theſe beads they repeat *Na-mo-o-mi-to-fo*. See ROSARY.

CHAPTER. A biſhop's church, or cathedral, always had a certain number of prieſts, and other clerks, to aſſiſt the Biſhop, and perform the ſervice. This was ſomething in the nature of our modern Chapters: but the name is carried no higher than the inſtitution of *canons*; which was in the VIIth century. It was then the body of canons began to be called a *Chapter*. The Chapter of the canons of the cathedral were a kind of ſtanding council to the Biſhop, and, during the vacancy of the See, had the juriſdiction of the dioceſe. In the earlier ages, the Biſhop was head of the Chapter: afterwards Abbots, and other dignitaries, as deans, provoſts, treaſurers, &c. were preferred to this diſtinction. THOMASSIN, Disciplin, Ecclef.

CHARILA. [*Gr.*] A feſtival, antiently obſerved once in nine years by the Delphians; concerning which Plutarch gives the following account.

A great drought having brought a famine upon the Delphians, they went with their wives and children as ſuppliants to the king's gate, who diſtributed meal and pulſe to the better ſort of them, not having enough to ſupply the neceſſities of all. But a little orphan girl coming and importuning him, he beat her with his ſhoe, and threw it in her face: the girl, tho' a vagrant, and a beggar, yet being of a generous and noble diſpoſition, was unable to bear the affront, and, untying her girdle, hanged herſelf with it. The famine hereupon increaſing, and being attended with many diſeaſes, the king conſulted the oracle of Apollo, which answered, that the death of the virgin *Charila*, who flew herſelf, muſt be expiated. The Delphians, after long ſearch, diſcovered that the maid, who had been beaten with the ſhoe, was called by that name, and inſtituted certain expiatory ſacrifices, to be performed once in every nine years. The king preſides at them, and diſtributes meal and pulſe to all perſons, as well ſtrangers as citizens: when all have received their portion, the image of *Charila* is brought in, and the king finites it with his ſhoe: then the chief PLUT. Quaſt. Græc.

of the *Thyades* conveys it to a lonesome and desolate place, where, a halter being put about its neck, they bury it in the same spot, where Charila was interred.

VALER.
MAX. lib. ii.
n. 8.

CHARISTIA. [Lat.] *The Kinsmens feast.* A festival of the ancient Romans, observed in the month of February, as appears by the rustic kalendar, still to be seen upon an old marble at Rome. At this solemnity, the relations by blood or marriage met, in order to preserve a good correspondence, and that, if there happened to be any difference among them, it might be the more easily accommodated by the good humour and mirth of the entertainment.

OVID. Fast.
lib. ii. v. 617.

Proxima cognati dixere Charistia cari,
Et venit ad focias turba propinqua dapes.
Scilicet a tumulis, & qui periere, propinquis,
Protinus ad vivos ora referre juvat ;
Postque tot amissos, quicquid de sanguine restat,
Adspicere, & generis dinumerare gradus.

*Next comes the Kinsmens Feast : with joy they meet,
And, friendly, at the social table eat.
The dead forgot, each views with chearful eye
The living members of the family ;
Which, after numbers perish'd, still runs on,
With thread as yet unbroke, from sire to son.*

Hist. des Ord.
Relig. T. III.
ch. 53.

CHARITY OF OUR LADY (RELIGIOUS HOSPITALERS, OF THE ORDER OF.) This order was founded about the end of the XIIIth century. Guy, lord of Joinville, in France, having built, on his own lands, in a place called Boucheraumont, in the diocese of Chalons, an hospital for the reception of the sick and the poor, gave the care of it to some secular persons, who formed a community among themselves, and took the holy Virgin for their patroness; and, as *Charity* was the principal motive of their union, the hospital was named *the Charity of our Lady*. Soon after, their founder procured them a new settlement at Paris; and, in the year 1300, Pope Boniface VIII confirmed this order, and honoured it with the protection of the Holy See. The religious of this order observed the third rule of St Francis. Philip the Fair, in 1299, gave them a house adjoining to their church. They have several convents in different parts of the kingdom. In length of time, these religious growing disorderly and irregular, their order dwindled, and at last became extinct. In 1631, their convent at Paris was given to the Carmelites; which was confirmed by letters patent of king Lewis XIII.

Ib. T. IV.
ch. 48.

There is still subsisting a religious order of women, called *Nuns Hospitalers of the Charity of our Lady*. It was founded at Paris, by *Frances de la Croix*, a pious lady of the diocese of Orleans. This lady, with the permission of the Archbishop of Paris, purchased an house, and laid the foundation of her order in the year 1624. Madame Brulart, widow of M. Faure, gave a large house near it, in order to enlarge the intended hospital. When the design was compleated, there was engraved on a square piece of marble, and placed over the door, this inscription: THE HOSPITAL OF THE CHARITY OF OUR LADY. The religious of this hospital were, by vow, obliged to administer to the necessities of the poor and the sick, but those only women. Their constitutions were drawn up by the Archbishop of Paris, John Francis de Gondy, in 1628, and approved by Pope Urban VIII, in 1633. The habit of these religious is grey serge.

Hist. des Ord.
Relig. T. IV.
ch. 19.

CHARITY OF S. HIPPOLYTUS (RELIGIOUS HOSPITALERS, OF THE ORDER OF.) About the year 1585, in the pontificate of Gregory XIII, one Bernardin Alvarez, a Mexican, founded an hospital, at a little distance from the city of Mexico, with the permission of the Archbishop, and dedicated it to the honour of St Hippolytus the martyr, patron of the city of Mexico. Bernardin drew up constitutions for the government of those, who joined themselves with him in the pious design of serving the poor, and got them approved by Pope Gregory XIII. Afterwards some other hospitals were built in imitation of this; the number of which increasing, they united, and formed a congregation, under the name of *The Charity of St Hippolytus*; which still subsists.

CHARON.

CHARON. The Ferry-man of Hell, according to Poetical Theology. Virgil gives us the following beautiful description both of his person, and office.

Portitor has horrendus aquas & flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta jacet; stant lumina flamma;
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferruginea subvectat corpora cymba,
Jam Senior, sed cruda deo viridisque senectus.

VIRG. Æn.
lib. vi. v. 298.

*There Charon stands, who rules the dreary coast:
A sordid god; down from his hoary chin
A length of beard descends, uncomb'd, unclean:
His eyes, like hollow furnaces on fire;
A girdle, foul with grease, binds his obscene attire.
He spreads his canvass; with his pole he steers;
The freights of flitting ghosts in his thin bottom bears.
He look'd in years; yet in his years were seen
A youthful vigour, and autumnal green.*

DRYDEN.

Charon was the Son of Erebus and Night. His name is, by the figure *Antiphrasis*, the same as *Acharon*, i. e. *joyless, austere*, in allusion to his employment, and his behaviour. He is said to exact of every ghost his *naulus*, or fare, for transporting him cross the river Styx; for which reason the antients had a custom of putting a piece of gold or silver in the mouth of their dead, to pay their passage.

To this article I shall subjoin the following curious narrative, taken from Isacius Tzetzes; who, speaking of the *Fortunate Islands*, which he makes to be the *British Islands*, writes thus. 'It is reported also, that the souls of the dead are carried over thither. For on the shore of the ocean, which washes that island, called Britain, there live men, who are employed in fishing, and are subject to the Franks, but pay them no tribute, because, as it is reported, they convey over the souls of the dead. These men, returning from fishing, in the evening, lay themselves down to sleep in their huts: soon after, they hear a knocking at the door, and a voice calling them to their wonted business. Then getting up, they go to the shore, not knowing by what necessity they are compelled. There they see ships fitted out, yet without having any men in them; into which entering, they row, and find the vessels burthened, as if it were with passengers; yet they see none. In an instant they arrive at the island Britain, to which they could scarce have sailed in 24 hours, making use of their own vessels. Being arrived at the island, again they see nothing; but they hear voices, familiarly greeting their passengers, and calling them all by their names. Having thus set their freight on shore, they return with lighter vessels home. Hence many believe, that the islands of the blessed are there, and that men, when they are dead, are transported thither.'

Chiliad. 8.
ch. 218.

CHASTITY. A virtue, deified by the antient Romans.

Templa pudicitiae quid opus statuisse puellis,
Si cuivis nuptae quidlibet esse licet?

PROPERT.
lib. ii. Eleg.
vi. ver. 25.

*Since wives what're they please, unblamed, can be,
Why rear we useless janes to Chastity.*

ADDISON.

She is represented, on the reverse of a medal of Faustina the younger, sitting, in the habit of a Roman matron, in whom this virtue was supposed to reign in its utmost perfection. This attitude is described by Alciatus.

ADDISON,
on Medals, p.
48. Edit. 12^o.

Urgo sedens velat vultus, obnubit ocellos:
Ista verecundi signa pudoris erant.

*She sits, her visage veil'd, her eyes conceal'd;
By marks like these was Chastity reveal'd.*

ADDISON.

Juvenal

Juvenal supposes this deity to have left the earth, together with *Astræa* or *Justice*, and to have fled to Heaven.

JUVEN: Sat.
6. ver. 1.

Credo Pudicitiam, Saturno rege, moratam
In terris.

ver. 19.

Paulatim deinde ad superos Astræa recessit,
Hac comite, atque duæ pariter fugere sorores.

*In Saturn's reign, at Nature's early birth,
There was that thing, call'd Chastity, on earth.*

*At length uneasy Justice upward flew,
And both the sisters to the stars withdrew.*

DRYDEN.

RICAUT,
Hist. of the
Ottoman Em-
pire.

CHAVARIGTS. A sect of Mohammedans, opposite to the *Schiites*. They deny that God ever sent any prophet that was infallible, and had a commission to give a new law to mankind. They assert likewise, that, if any such office should ever become necessary, it would not be confined to a single family, but that every man of probity and virtue would be capable of that honour. See *SCHITES*.

NICEPHOR:
l. xviii. c. 54.

CHAZINZARIANS. A sect of Heretics, which arose in Armenia, in the VIIth century. They are so called from the Armenian word *Chazus*, which signifies a *Cross*, because they are charged with adoring the Cross; whence, in Greek, they are likewise called *Staurolatræ*. These Heretics observed an annual feast in memory of the dog of their false Prophet Sergius, which they called *Artzibartzes*.

ATHENÆUS,
lib. viii.

CHELIDONIA. [Gr.] A festival, antiently celebrated at Rhodes, in the month *Boedromion*; in which the boys went from door to door, begging, and singing a certain song, called *Χελιδόνισμα*, because it began with an invocation of the *Χελιδών*, or *Swallow*. Athenæus has preserved it entire, and it begins thus;

Ἠλθε, Ἠλθε, Χελιδών, καλὴς
ὦρεας ἄγασσα.

Come, gentle swallow, happy bird.

It is said to have been composed by Cleobulus, the Lindian, as an artifice to get money in a time of public calamity.

Num. xxi, 29.

HIERON. in
Esaï. lib. v.

De Idolol.
lib. ii. cap. 8.

1 Kings, xi,
7.

CHEMOSH. An idol of the ancient Moabites. The learned are not agreed concerning this false deity. St Jerom makes it to be the same as Baal-peor, and both of them not much different from the Roman god Priapus. The learned Vossius agrees with St Jerom in making Chemosh to be the same as Baal-peor; but he fancies Chemosh (or, as it is otherwise spelt, *Chamos*) to be the *Comos* of the Greeks, the god of drunkenness. To this idol Solomon erected an altar upon the mount of Olives. See *BAAL-PEOR*.

TAVERNIER.

CHEQ. The name of the prince, or high-priest, of Mecca. He is the sovereign Pontif of all the Mohammedans, of whatever sect or country they be. The Grand-Seignor sends him every year a rich carpet, a sumptuous tent, and a large sum of money, to provide for the Pilgrims during the seventeen days of their devotion: and, to make the expences appear considerable, the Cheq makes the Mohammedans believe, that there come yearly to Mecca seventy thousand Pilgrims of both sexes; and that, if this number should not be compleat, the Angels would assume human bodies, and make it up. The carpet is to cover Mohammed's tomb, and the tent is pitched opposite to the Mosque, for the Cheq to live in during the seventeen days of their devotion. When the year is ended, he sends pieces of this carpet and tent to several Musulman princes, and persuades them that these precious relics will not fail to give them the victory over their enemies. Once in ten years, he sends the whole tent or carpet to the great Mogul or Cham of Tartary. By these artifices the

the Cheq acquires immense wealth ; for the Mussulman princes do not fail to return him very great presents in exchange for so valuable a gift.

C H E R E M. The second sort of *Anathema* among the Jews. The first (called *Niddui*) is meerly *separation*, or the lesser excommunication. The second (*Cherem*) or the greater excommunication, deprived the excommunicated person of most of the advantages of civil society. He could have no commerce with any one, could neither buy nor sell, except such things as are absolutely necessary to life ; nor resort to the schools, nor enter into the synagogues ; and no one was permitted to eat and drink with him. The sentence of *Cherem* was to be pronounced by ten persons only, or at least in the presence of ten persons. But the excommunicated person might be absolved by three judges, or even by one, provided he were a Doctor of the Law. The form of this excommunication was loaded with a multitude of curses and imprecations, taken from different places of the scripture. See **A N A T H E M A** and **E X C O M M U N I C A T I O N**.

SELDEN, de
Synedriis,
lib. i.

BARTO-
LOCCI, Bibl.
Rabin. T. III.

C H E R U B I C A L H Y M N. An hymn of great note in the antient Christian Church. The original form of it, as it stands in the *Constitutions*, was in these words ; *Holy, Holy, Holy, Lord God of Hosts ; Heaven and Earth are full of thy glory, who art blessed for ever. Amen.* This thrice repeating the word *Holy* was in imitation of the Seraphim in the vision of Isaiah. Afterwards, the Church added some words to it, and sung it in this form ; ἅγιος ὁ θεός, ἅγιος ὁ ἰσχυρός, ἅγιος ἁθάνατος, ἐλέησον ἡμᾶς. i. e. *Holy God, Holy Mighty, Holy Immortal, have mercy upon us.* This form is ascribed to Proclus, Bishop of Constantinople, and Theodosius the younger, A. D. 446. The Church used this form to declare her faith in the Holy Trinity, applying the title of *Holy God* to the *Father*, *Holy Mighty* to the *Son*, and *Holy Immortal* to the *Holy Ghost*. Thus it continued, till the Emperor Anastasius, or, as some say, Peter Gnapheus, Bishop of Antioch, caused the words ὁ σταυρωθεὶς δι' ἡμᾶς, *that was crucified for us*, to be added to it : which was done with a view to introduce the heresy of the *Theopaschites*, who asserted that the *divine nature* itself suffered on the cross. To avoid this inconvenience, Calandio, Bishop of Antioch in the time of the Emperor Zeno, made another addition to it, of the words, *Christ our king*, reading it thus : *Holy God, Holy Mighty, Holy Immortal, Christ our king, that was crucified for us, have mercy on us.* These last additions occasioned great confusions and tumults in the eastern Church, whilst the Constantinopolitan and western Churches stiffly rejected them, and some, the better to maintain the old way of applying it to the whole Trinity, instead of the words, *crucified for us*, expressly said, *Holy Trinity, have mercy on us.*

BINGHAM,
Orig. Ecclef.
B. XIV. ch.
ii. § 3.
Constit. lib.
viii. cap. 12.

Isa. vi, 3.

DAMASCEN.
de Orthod.
fide, lib. iii.
cap. 10.

THEOD.
Lect. lib. ii.

This hymn was chiefly sung in the middle of the Communion Service ; as it is at this day in the Communion Service of our own Church. It is likewise called by the Greek name *Trisagium*, i. e. *thrice-holy*, from the trine repetition of the word *Holy*.

C H E R U B I M. [*Hebr.*] The plural of **C H E R U B**. A particular order of Angels. When God drove Adam and Eve out of Paradise, *he placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way to keep the way of the tree of Life.* When Moses was commanded by God to make the *Ark of the Covenant*, with the *Propitiatory*, or *Mercy-seat*, he was to make one *Cherub on the one end, and the other Cherub on the other end*, and the Cherubims were to *stretch forth their wings on high, covering the Mercy-seat with their wings, and their faces looking one to the other.* Moses has left us in the dark as to the form of these Cherubims. The Jews suppose them to have been in the shape of naked young men, covered, for the sake of decency, with some of their wings ; and the generality of interpreters, both ancient and modern, suppose them to have had human shapes. But it is certain, that the Prophet Ezekiel represents them quite otherwise, and speaks of the face of a Cherubim as synonymous with that of an ox or calf : and the Apocalypse calls them ζῶα, *beasts*. Josephus says, they were a kind of winged creatures, answering to the description of those, which Moses saw about the throne of God, but the like to which no man had ever seen before. Grotius, Bochart, and other learned Moderns, deriving the word from *Charab*, which, in the Chaldee, Syriac, and Arabic, signifies to *plow*, make no difficulty to suppose, that the Cherubims here spoken of resembled an ox, either in whole or in part.

Gen. iii, 24.

Exod. xxv.
19, 20.

Ezek. i, 10.
and x, 14.

Apoc. iv. 6.
Antiq. lib. iii.
ver. 6.

De Legib.
Hebr. Lib. iii.
Diff. v. ch. 2.

Ezek. i. 5,
&c.

Id. ib. cap. 4.

The learned Spencer supposes them to have had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. This he collects from the prophetic vision of Ezekiel, in which the Cherubims are said to have had four forms, those of a man, a lion, an ox, and an eagle. There is something in this mixed form (according to that author) which is very suitable to the regal character, which God bore among the Jews, and the peculiar circumstances of the time. The Israelites were then in the wilderness, and encamped in four cohorts, and the Hebrews have a tradition, that the standard of the tribe of Judah, and the associated tribes, carried a *Lion*; the tribe of Ephraim an *Ox*; the tribe of Reuben a *Man*; and the tribe of Dan an *Eagle*: God therefore would sit upon Cherubims, bearing the forms of those animals, to signify that he was the leader and king of the four cohorts of the Israelites.

De Abstin.
lib. iv. §. 9.

This writer makes the Cherubims of the Mercy-seat to be of Egyptian extraction: for Porphyry, speaking of the Priests of Egypt, says; ‘among these, one god is formed like a man as high as the neck, and they give him the face of some bird, or of a lion, or of some other animal: and again, another has the head of a man, and the other parts of other animals.’ Add to this, that the *Apis* of the Egyptians was worshipped under the figure of an ox. Nor can any other reason (he thinks) be assigned, why God should order the Cherubims to be fashioned in the shape of different animals, particularly the ox, but that he did it out of indulgence to the Israelites, who, being accustomed to such kind of representations, not only easily bore with them, but ardently desired them.

Pf. xcix, i.

BOCHART, de
Animal. Sacr.
P. i.

The Cherubims of the Mercy-seat are supposed to have had a mystical and symbolical relation to *God*, the *Angels*, the *Tabernacle*, and the *People*. As to *God*, they represented his great power, according to that of the Psalmist; *The Lord reigneth, let the people tremble; he sitteth between the Cherubims, let the earth be moved*. They represented likewise the nature and ministry of *Angels*. By the lion's form is signified their strength, generosity, and majesty; by that of the ox, their constancy, and assiduity in executing the commands of God; by the human shape, their humanity, and kindness; and by that of the eagle, their agility and speed. As to the *Tabernacle*, the Cherubims denoted that the *Holy* was the habitation of the king of Heaven, whose immediate attendants the *Angels* are supposed to be. Lastly, with respect to the *People*, the Cherubims might teach them, that God, who sat between the Cherubims, was alone to be the object of their worship. See ARK OF THE COVENANT.

DAPPER'S
Description of
Africa.

CHICOCKA. An idol of the African negroes, supposed to be the guardian of the dead. His statue, composed of wood, is erected at some small distance from their burial-places. He is thought to take effectual care, that no Magician clandestinely removes the deceased, or compels them to work, hunt, or fish.

CHILIASTS. See MILLENARIANS.

NAVARETTE,
Account
of China, B.
VII.

CHIM-HOAM. A Chinese idol, supposed to be the guardian of cities. It is an established law in that kingdom, that all the mandarins, or governors of towns and cities, when they enter upon their government, and twice a month throughout the year, upon pain of forfeiting their employments, shall repair to the temple of Chim-hoam, and there prostrating themselves before the altar of the said idol, and bowing their heads down to the ground, shall adore and worship it, and sacrifice to it candles, perfumes, flowers, flesh, and wine. And, when they take possession of their government, they are to take an oath before the said idol, that they will govern uprightly, and, in case they fail, submit themselves to be punished by the idol.

BARBOT,
Descript. of
North-Guinea,
B. I.
ch. 8.

CHINA. An idol of the people of Casamance, on the coast of North-Guinea, in Africa. In honour of this deity, they make a general yearly procession, about the latter end of November, at midnight, just when they are to sow their rice; which devotion is performed in this manner. All the people being assembled at the place, where the idol is kept, they take it up, with great humility and reverence, and go in procession to the appointed station, where sacrifice is to be offered: the chief priests walks at the head of the congregation, next before the idol, carrying in his hand a long pole, to which is fastened a banner of silk, with some shin-bones of men, who perhaps have been put to death for that very purpose, and several ers of arice.

rice. Being come to the intended place, a quantity of honey is burnt before the idol; after which every one present makes his offering, and smokes a pipe: then they all go to prayers, begging of the god, that he will give a blessing to their harvest. Then they carry him back in the same order to the place of his residence, observing all the while a profound silence.

This deity is represented by a bullock's or a ram's head, carved in wood, or else made of a sort of paste, of the flower of millet, kneaded with blood, and mixed with hair and feathers. Id. ib. ch. 10.

CHINESE. Idols of the Chinese, built in a pyramidical form, and curiously wrought. Those Pagans stand in such fear of the Chines, that, when they buy a slave, they carry him before one of them, and, after they have offered rice, beg of the idol, that, if the slave runs away, he may be devoured by tygers and lions. This keeps the poor wretches in awe, and prevents their running away, notwithstanding the cruellest treatment of their masters. KIRCHER, China illustrat.

There is one of these pyramids without the walls of the town of Fochieu, in the province of Fokien, which is nine stories high: its figure is an octagon, and its perpendicular height nine hundred cubits. It is faced with fine porcelane, and adorned with several figures. At every little story is a marble colonade, and an iron balustrade gilt; and round each balustrade are a great number of little bells hanging, which, being agitated by the wind, make a pleasing kind of harmony. Upon the top of the pyramid is a large copper idol, gilt with gold.

CHOIR. That part of a church, or cathedral, where the singers, or choiristers, chant, or sing divine service. The word, according to Isidore, is derived à *coronis circumstantium*, because, antiently, the choiristers were disposed round the altar. It is properly the *Chancel*.

In the first Common-Prayer Book of King Edward VI, the rubric at the beginning of morning-prayer ordered the priest, *being in the Choir, to begin the Lord's-prayer*: so that it was the custom of the minister to perform divine service at the upper end of the chancel near the altar. Against this Bucer, by the direction of Calvin, made a great outcry, pretending 'it was an anti-christian practice for the Priest to say prayers only in the Choir, a place peculiar to the Clergy, and not in the body of the church among the people, who had as much right to divine worship as the Clergy.' This occasioned an alteration of the rubric, when the Common-Prayer Book was revised in the 5th year of King Edward, and it was ordered, that prayers should be said in such part of the church, *where the people might best hear*. However, at the accession of Queen Elizabeth to the throne, the antient practice was restored, with a dispensing power left in the ordinary of determining it otherwise, if he saw just cause. Convenience at last prevailed, and by degrees introduced the custom of reading prayers in the body of the church; so that now divine service is no longer performed in the Choir or Chancel, excepting in Cathedrals. See CHURCH.

CHOREPISCOPI. [Lat.] In Greek *Χωρεπίσκοποι*. *Assistant Bishops*. In the antient Church, when the dioceses became enlarged by the conversion of Pagans in the country, and villages, at a great distance from the city-church, the Bishops appointed themselves certain Assistants, whom they called *Chorepiscopi*, because by their office they were *ἐκ τῆς χώρας ἐπισκοποι*, *Bishops of the country*. BINGHAM, Orig. Eccles. B. II. ch. 14.

There have been great disputes among the learned concerning the nature of this order. Among the Schoolmen and Canonists it is a received opinion, that they were meer Presbyters. Others think there were two sorts of *Chorepiscopi*, some that had episcopal ordination, and others that were meer Presbyters. But a third, and the most probable, opinion is, that they were all Bishops. This is the sentiment of Bishop Barlow, Dr Hammond, Dr Beverege, and Dr Cave.

The office of the *Chorepiscopi* was to preside over the country-clergy, and to provide fit persons for the inferior service and ministry of the Church. And, to give them some authority, they had certain privileges conferred on them: as, 1. They might ordain Readers, Sub-deacons, and Exorcists, for the use of the country-churches. 2. They had a power to administer confirmation to such as were newly baptized in country-churches. 3. They had a power to grant Letters dimissory to the country-clergy, who desired to remove from one diocese to another. 4. They Presbyters

had liberty to officiate in the city-church, in the presence of the Bishop and Presbyters of the city, which country-presbyters had not. And, 5. They had the privilege of sitting and voting in Synods and Councils.

- A. D. 360. As the power of the Chorepiscopi was derived immediately from the city-bishops, so their authority soon dwindled in the Church. The council of Laodicea gave them the first blow, by decreeing, that for the future no Bishops should be placed in country villages, but only Περιόδευται, itinerant or visiting-presbyters. At last, in the IXth Century, when the forged Decretals were set on foot, it was pretended that they were not true Bishops, and so the order by the papal tyranny came to be laid aside in the western Church. Some attempt was made in England, at the beginning of the Reformation, to restore it, under the name of *Suffragan Bishops*; and, by an act of the 26th of Henry VIII, several towns were appointed for Suffragan sees. These Suffragans were to be consecrated by the Archbishop and two other Bishops: but they were not to have or act any thing properly Episcopal without the consent and permission of the Bishop of the city, in whose diocese they were constituted. See BISHOP.
- A. D. 1534.

CHRISTIANS. Those who profess to believe, and practise, the religion of

BINGHAM, JESUS CHRIST.
Orig. Eccles.
B. I. ch. 1.

EPIPH. Hæc.
29. n. 4

HIST. ECCL.
lib. ii. ch. 17.

TERTULL.
de Bapt. c. 1.

OPTAT. CONTR.
PARNEN. lib. 3.

CLEM. ALEX.
Strom. 1.

EUSEB. lib.
viii. ch. 10.

Lib. v. ch. 1.

ACTS xi, 26.
A. D. 43.

BINGHAM,
ubi supra, ch.
2.

ACTS xxiv, 5.

In Domitian.

HIERON.
Ep. x. ad
Furiam.

When Christianity was first planted in the world, those, who embraced it, were known among themselves by the names of disciples, believers, elect, saints, and brethren; nor did they immediately assume the title of *Christians*. Epiphanius says, they were also called *Jesseans* (Ἰεσσαῖοι,) either from *Jesse*, the father of David; or, which is more probable, from the name of *Jesus*, whose disciples they were. They are likewise stiled *Therapeutæ*, in a book of Philo's, under the title of περὶ βίης θεωρητικῆς, of the contemplative life; which Eusebius, who cites it, takes to be nothing but a description of the Christians in Egypt. The name signifies either worshippers of the true God, or spiritual Physicians, who undertook to cure mens minds of vicious and corrupt affections. And, because the Christian life took it's original from the waters of baptism, the Christians were wont to please themselves with the artificial name *Pisciculi*, *Fishes*: and this name they the rather chose, because the initial letters of our Saviour's names and titles in Greek, Ἰησοῦς Χριστός, θεοῦ υἱός, σωτήρ, *Jesus Christ, the Son of God, our Saviour*, technically put together, make up the name ΙΧΘΥΣ, which signifies a *fish*, and is alluded to both by Tertullian, and Optatus.

Sometimes the Christians stiled themselves *Gnostics* (Γνωστικοί) i. e. men of understanding and knowledge: a name, which was aped and abused by a perverse sort of Heretics, who are commonly distinguished by the name of *Gnostics*, because of their great pretences to knowledge and science falsely so called. Another name, which frequently occurs in the writings of the ancients, is that of Θεοφόροι (*Theophori*), which signifies *Temples of God*, and is as old as Ignatius. We sometimes also meet with the name *Christophori*, used in the same sense. Yet it is very observable, that, in all the names they chose, there was some peculiar relation to Christ or God: for party-names, and human appellations, they ever professed to abhor. Eusebius records a memorable story concerning one Sanctus, a Deacon of the Church of Vienna; who suffered in the persecution under Antoninus. Being put to the rack, and examined by the magistrates concerning his name, his country, his city, and his quality, his answer to all these questions was, *I am a Christian*: this, he said, was to him both name, and city, and kindred; nor could his persecutors extort any other answer from him.

It was at Antioch, where St Paul and St Barnabas jointly preached the Christian Religion, that the *Disciples* were first called *Christians*. The Heathens, we find, misspelt the name of Christ, calling him *Chrestus*, and his followers *Chrestians*.

But, besides the names already spoken of, there were some reproachful names cast upon them by their enemies. The first of these was that of *Nazarens*; a name of reproach given them first by the Jews, who stiled the Christians the *sect of the Nazarens*. Another name of reproach was that of *Galileans*, which was the Emperor Julian's stile, whenever he spoke of the Christians. The Heathens likewise called them *Atheists*, and their Religion *Atheism*, because they derided the worship of the Heathen gods. Thus Dio says, Acilius Glabrio was put to death for Atheism, meaning the Christian Religion. To this they added the name of *Grecian Impostors*; and St Jerom says, that, when they met a Christian, they would cry out Ὁ Γραικὸς ἐμψύχης, behold a Grecian impostor! the reason why they added the

the name of *Grecian* to that of *Impostor* was, because many of the Christian Philosophers had quitted the Roman *Toga*, and taken up the *περιβόλαιον*, or Greek habit. But the Heathens went a step farther in their malice; and, because Jesus Christ and his followers had done many miracles, which they imputed to *Magic*, therefore they declaimed against the Christians in general as *Magicians*, and under that character exposed them to the fury of the vulgar. Suetonius stiles the religion of the Christians *The new superstition*: by which name also Nero triumphed over it, in his trophies, which he set up at Rome; after he had severely persecuted the Christians: for there is extant the following inscription; NERONI. CLAUD. CAES. AUG. PONT. MAX. OB. PROVINC. LATRONIB. ET. HIS. QUI. NOVAM. GENERI. HUM. SUPERSTITION. INCULCAB. PURGAT. i. e. *To Nero, &c. who purged the country of robbers, and those who inculcated the new superstition upon mankind.* There are several other names of reproach, which the Heathens cast upon the Christians, to be met with in ancient authors; as *Biathanati*, *self-murderers*, because they voluntarily offered themselves to martyrdom: *Parabolarii* and *Desperati*, *Bold and Desperate men*, because they refused not to fight for their lives, in the same manner as the Roman *Parabolarii*, who hired out themselves to fight with wild beasts upon the stage: and *Sarmentitii* and *Semaxii*, from the sufferings of the Christian Martyrs, who, when burnt alive, were usually tied to a stake about six foot long, which the Romans call *Semaxis*, and covered with faggots of small wood, called *Sarmenta*.

The first Christians distinguished themselves in the most remarkable manner by their conduct and their virtues. The faithful, whom the preaching of St Peter had converted, hearkened attentively to the exhortations of the Apostles, who failed not carefully to instruct them, as persons, who were entering upon an entirely new life. They went every day to the temple with one heart and one mind, and continued in prayers; doing nothing different from the other Jews, because it was not yet time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods in proportion to the wants of their brethren. They *eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.* St Chrysostom, examining from what source the eminent virtue of the first Christians flowed, ascribes it principally to their divesting themselves of their possessions: ‘For (says that Father) persons, from whom all that they have is taken away, are not subject to sin: whereas, whoever has large possessions, wants not a devil or a tempter to draw him into Hell by a thousand ways.’

The Jews were the first, and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power: and, when they revolted against the Romans in the time of the Emperor Adrian, Barchochebas, the head of that revolt, employed against the Christians the most rigorous punishments, to compel them to blaspheme and renounce Jesus Christ. And we find that, even in the III^d century, they endeavoured to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians solemnly, three times a day, in their synagogues, and their rabbins would not suffer them to converse with Christians upon any occasion. Nor were they contented to hate and detest them; but they dispatched emissaries all over the world to diffuse the Christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the Sun, and the head of an As. They reproached them with idleness, and being an useless race of people. They charged them with treason, and endeavouring to erect a new monarchy against that of the Romans. They affirmed, that, in celebrating their mysteries, they used to kill a child, and eat it's flesh. They accused them of the most shocking incests, of impudence, avarice, and sometimes of prodigality, and of intemperance in their feasts of charity. But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated, that these accusations were meer calumny, and the effect of inveterate malice.

Pliny the younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter, which he wrote to the Emperor Trajan, of which the following is an extract. ‘I take the liberty, Sir, to give you an account of every difficulty, which arises to me — I have never been present at the examination of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished — My behaviour towards those, who have been accused

In NERON.
ch. 16.

TILLEM.
Hist. Eccles.
T. I. St Peter,
Art. ix.
Acts ii, 42,
&c.

In Act. Hom.
7.

TILLEM.
ubi. supra.
Art. xx.

EUSEB. Hist.
Eccles. lib. v.
ch. 16.

HiERON. in
16.

TILLEM.
ibid Art. xxi,
xxii.

TERTULL.
Apol. ch. 16.

Id. ib. ch. 2.

PLINII Epist.
102.

‘ to me, has been this. I have interrogated them, in order to know whether they
 ‘ were really Christians. When they have confessed it, I have repeated the same
 ‘ question two or three times, threatening them with death, if they did not renounce
 ‘ this religion. Those, who have persisted in their confession, have been, by my
 ‘ order, led to punishment. — I have even met with some Roman citizens guilty
 ‘ of this phrensy, whom, in regard to their quality, I have set apart from the rest,
 ‘ in order to send them to Rome — These persons declare, that their whole crime,
 ‘ if they are guilty, consists in this; that, on certain days, they assemble before
 ‘ sun-rise, to sing alternately the praises of Christ, as of a God, and to oblige them-
 ‘ selves, by the performance of their religious rites, not to be guilty of theft, or
 ‘ adultery, to observe inviolably their word, and to be true to their trust — This
 ‘ deposition has obliged me to endeavour to inform myself still farther of this mat-
 ‘ ter, by putting to the torture two of their women servants, whom they call Dea-
 ‘ conesses: but I could learn nothing more from them, than that the superstition
 ‘ of these people is as ridiculous, as their attachment to it is prodigious.’

Apud Justin.
 Apolog. 1.

There is extant a justification, or rather panegyric, of the Christians, pronounced by the mouth of a Pagan Prince. It is a letter of the Emperor Antoninus, written in the year 152, in answer to the states of Asia, who had accused the Christians of being the cause of some earthquakes, which had happened in that part of the world. The Emperor advises them to ‘ take care, lest, in torturing and punishing those, whom they accused of Atheism, (*meaning the Christians*) they should render them more obstinate, instead of prevailing upon them to change their opinion; since their religion taught them to suffer with pleasure for the sake of God.’ As to the earthquakes that had happened, he puts them in mind, that ‘ they themselves are always discouraged, and sink under such misfortunes; whereas the Christians never discovered more cheerfulness and confidence in God, than upon such occasions.’ He tells them, that ‘ they pay no regard to religion, and neglect the worship of the eternal; and, because the Christians honour and adore him, therefore they are jealous of them, and persecute them even to death.’ He concludes: ‘ many of the governors of provinces have formerly written to my father concerning them, and his answer always was, that they should not be molested or disturbed, provided they quietly submitted to the authority of the government. Many persons have likewise consulted me upon this affair, and I have returned the same answer to them all; namely, that, if any one accuses a Christian merely on account of his religion, the accused person shall be acquitted, and the accuser himself punished.’ This ordinance, according to Eusebius, was publicly fixed up at Ephesus, in an assembly of the states.

It is no difficult matter to discover the causes of the many persecutions, to which the Christians were exposed during the three first centuries. The purity of the Christian morality, directly opposite to the corruption of the Pagans, was doubtless one of the most powerful motives of the public aversion. To this may be added, the many calumnies unjustly spread about concerning them, by their enemies, particularly the Jews. And this occasioned so strong a prejudice against them, that the Pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ, as God, was contrary to one of the most antient laws of the Roman empire, which expressly forbade the acknowledging of any god, which had not been approved by the senate.

TERTULL.
 Apolog. ch.
 37.

But, notwithstanding the violent opposition made to the establishment of the Christian Religion, it gained ground daily, and very soon made a surprising progress in the Roman empire. In the III^d century, there were Christians in the camp, in the senate, in the palace, in short every where, but in the temples, and the theatres: they filled the towns, the country, the islands. Men and women, of all ages and conditions, and even those of the first dignities, embraced the faith; insomuch that the Pagans complained, that the revenues of their temples were ruined. They were in such great numbers in the empire, that (as Tertullian expresses it) were they to have retired into another country, they would have left the Romans only a frightful solitude.

BOLLANDUS,
 ad 28 Apr.

History has preserved to us a kind of abridgment of the doctrines of Christianity, as believed and practised by the primitive Christians, taken from the mouth of the Christian Martyr Pollio, in the year of Christ 304. This Pollio was lecturer of the church of Cibales in Pannonia, and was accused before the governor Probus, because he ceased not to deride the gods of wood and stone, which the Pagans adored.

Being

Being before the judge, he confessed that he was a Christian, and one of those, who, in spite of tortures, would persist in his fidelity to the eternal King, and in obedience to the holy commands, which Jesus Christ had left him. Probus, upon this, demanded of him what those commands were: to whom Pollio replied; 'These commands are they, which teach us, that there is but one God in Heaven; that the works of wood and stone cannot be called gods; that we must correct our faults by repentance, and persevere inviolably in the good we have embraced; that virgins, who maintain their purity, are exalted to an high rank; that women ought to preserve their conjugal chastity, and make the having children the sole end of the liberties, which are taken in the marriage-state; that masters ought to rule over their servants with mildness and good-nature; that servants ought to acquit themselves of their duty, rather out of love, than fear; that we ought to obey kings, and the higher powers, when what they command us is just and right; that we ought to reverence those, who gave us life, to love our friends, to forgive our enemies; to bear an affection towards our fellow-citizens, humanity towards strangers, pity towards the poor, and charity towards all men; that we must do no injury to any one, and suffer with patience the wrongs others do to us; that we must bestow our own goods with liberality, and not covet those of others; and that he shall live eternally, who, in the defence of his faith, despises this momentary death, which is the utmost effort of your power.' Probus, it seems, was incapable of relishing this divine Philosophy, and sentenced Pollio to be burned.

But the primitive Christians were not only remarkable for the practice of every virtue: they were also very eminently distinguished by the many miraculous gifts, and graces, bestowed by God upon them. 'Some of the Christians (says Irenæus) drive out devils, not in appearance only, but so as that they never return; whence it often happens, that those, who are dispossessed of evil spirits, embrace the faith, and are received into the Church. Others know what is to come, see visions, and deliver oracles as prophets. Others heal the sick by laying their hands on them, and restore them to perfect health: and we find some, who even raise the dead — It is impossible to reckon up the gifts and graces, which the Church has received from God — what they have freely received, they as freely bestow. They obtain these gifts by prayer alone, and invocation of the name of Jesus Christ, without any mixture of enchantment, or superstition.'

IREN. lib. ii.
cap. 57.

We shall here subjoin the remarkable story, attested by Pagan authors themselves, concerning the *Christian Legion* in the army of the Emperor Marcus Aurelius. That prince, having led his forces against the Quadi, a people on the other side of the Danube, was surrounded and hemmed in by the enemy, in a disadvantageous place, and where they could find no water. The Romans were greatly embarrassed, and, being pressed by the enemy, were obliged to continue under arms, exposed to the violent heat of the sun, and almost dead with thirst; when, on a sudden, the clouds gathered, and the rain fell in great abundance. The soldiers received the water in their bucklers and helmets, and satisfied both their own thirst, and that of their horses. The enemy, presently after, attacked them; and so great was the advantage they had over them, that the Romans must have been overthrown, had not Heaven again interposed by a violent storm of hail, mixed with lightning, which fell on the enemy, and obliged them to retreat. It was found afterwards, that one of the legions, which consisted of *Christians*, had, by their prayers, which they offered up on their knees before the battle, obtained this favour from Heaven: and from this event that legion was surnamed *The thundering Legion*. It is true, some have denied the Christians the honour of this miracle; but it ought to be remembered, that the Emperor himself, in a letter, which he wrote to the senate concerning his success against the Quadi, attributed the safety of the Roman army solely to the prayers of the Christians.

EUSEB. Hist.
Eccl. lib. v.
ch. 5.

GREG.
NYSSON.
Orat. de quadragint. marty.

DIO, Hist.
lib. lx.

Such were the primitive Christians, and such was their religion, which by degrees spread itself over all parts of the world. And tho', by the providence of God, Mohammedans and Idolaters have been suffered to possess themselves of those places in Greece, Asia, and Africa, where the Christian religion formerly most flourished; yet there are still such remains of the Christian religion among them, as to give them opportunity sufficient to be converted. For, in the dominions of the Turk in Europe, the Christians make two third parts at least of the inhabitants; and in Constantinople itself there are above twenty Christian churches, and above thirty in

JENKINS,
Reasonable-
ness and Cer-
tainty of the
Christian Re-
ligion, Vol. I.
P. 2. ch. 2.

BREWER-
WOOD, En-
quiries, ch.
10.

Thessalonica.

THEVENOT,
Travels, P. i.
ch. 61.

Thessalonica. Philadelphia, now called Ala-shahir, has no fewer than twelve Christian churches. The whole island of Chio is governed by Christians: and some islands of the Archipelago are inhabited only by Christians. In Africa, besides the Christians living in Egypt, and in the kingdom of Congo and Angola, the islands upon the western coasts are inhabited by Christians; and the vast kingdom of Abyssinia, supposed to be as big as Germany, France, Spain, and Italy, put together, is possessed by Christians. In Asia, most part of the empire of Russia, the countries of Circassia and Mingrelia, Georgia, and mount Libanus, are inhabited only by Christians. In America, it is notorious, that the Christians are very numerous, and spread over most parts of that vast continent.

Mr Selden, in his *Table-Talk*, has the following thoughts on *Christians*. ' In the high church of Jerusalem, Christians were but another sect of Jews, that did believe the Messias was come. *To be called* was nothing else, but to become a Christian, to have the name of a Christian, it being their own language; for, amongst the Jews, when they made a Doctor of Law, it was said, *he was called*.

' The Turks tell their people of a Heaven, where there is a sensible pleasure, but of a Hell, where they shall suffer they do not know what: the Christians quite invert this order; they tell us of a Hell, where we shall feel sensible pain, but of a Heaven, where we shall enjoy we cannot tell what.

' Why did the Heathens object to the Christians, that they worshipped an ass's head? you must know, that, to a Heathen, a Jew and a Christian were all one, that they regarded him not, so he was not one of them. Now that of the ass's head might proceed from such a mistake as this. By the Jewish Law, all the firstlings of cattle were to be offered to God, except a young ass, which was to be redeemed: a Heathen being present, and seeing young calves and young lambs killed at their sacrifices, and only young asses redeemed, might very well think they had that silly beast in some high estimation, and thence might imagine they worshipped it as a God.'

JOVET, Hist.
des Religions.
Tom. IV, p.
587.

CHRISTIANS OF S. THOMAS. A sort of Christians in the Peninsula of India, on this side of the gulph. They inhabit chiefly at Cranganor, and in the neighbouring country: there are some of them likewise at Negapatan, Meliapor, and at Angamale beyond Cochin; where their Archbishop resides, who is under the patriarch of Babylon. They are called Christians of St Thomas, because that Apostle preached the gospel, and suffered martyrdom, in that Peninsula; and for whom these Christians have a particular veneration. They are chiefly Arians, and Nestorians.

The Popes have frequently sent Missionaries into this country, since the Portuguese settled there. John de Albuquerque, a Franciscan, and first Archbishop of Goa, founded a college at Cranganor in 1546, for the instruction of young persons in the doctrines and ceremonies of the Latin Church. Mar-Joseph, Bishop of Serra, sent into this country by the Patriarch of Babylon, consented to observe the Latin rites; but persisted in the errors of Nestorianism. Mar-Abraham, his successor, abjured Nestorianism, and recognized the Pope's supremacy: but afterwards he returned to his former opinions, and renounced the Pope. Alexis de Menesis, Archbishop of Goa, received a commission from Clement VIII to prosecute Mar-Abraham: but the Christians of St Thomas refused to submit to Menesis's summons and sentence, and still persisted in Nestorianism, and maintained the jurisdiction of their Patriarch of Babylon. Menesis convened a synod, the 25th of June 1599, and, having gained over a great many Nestorian priests, prevailed with them to renounce their erroneous belief, and their Patriarch. In this synod, he settled the Latin discipline in a great measure, and restrained their priests from marriage.

JOVET, Hist.
des Relig. 'T.
IV. p. 593.

The Christians of St Thomas admit of no images, and receive only the cross, to which they pay a great veneration. They affirm, that the souls of the saints do not see God, till after the day of judgment. They acknowledge but three sacraments, to wit, Baptism, Orders, and the Eucharist. They make no use of holy oils in the administration of Baptism; but, after the ceremony, anoint the infant with an unction, composed of oil and wall-nuts, without any benediction. They have no knowledge of Confirmation, or Extreme Unction; and they abhor auricular confession.

confession. In the Eucharist, they consecrate with little cakes made of oil and salt, and, instead of wine, make use of water, in which raisins have been infused.

CHRISTIANS OF S. JOHN. See SABIANs.

S. CHRISTINA'S-DAY. A festival, observed, in the Romish Church, on the 24th of July. St Christina is commemorated as a virgin and martyr. It is related in the Romish breviary, that this saint was bound to a wheel, and roasted at a fire, and that, as they poured on oil, the flame broke forth, and slew a thousand of the Heathens. She was again thrown into prison, where an Angel visited her, and healed her. Then she was cast into a lake, with a great stone tied about her body; but the Angel kept her from drowning. Upon her prayers, the image of Apollo, which she was commanded to worship, was suddenly reduced to ashes; by which miracle three thousand were converted to the faith. She was afterwards put into a fiery furnace, and remained in it five days unhurt.

CHRISTMAS-DAY. A festival of the Christian Church, observed on the 25th of December, in memory of the *Nativity*, or birth, of JESUS CHRIST. As to the antiquity of it, the first footsteps we find of it are in the II^d century, about the time of the Emperor Commodus. The decretal epistles indeed carry it up a little higher, and say, that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelical hymn to be sung, the night before the nativity of Our Saviour. However, that it was kept before the times of Constantine, we have a melancholy proof: for, whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that prince, among other acts of cruelty, finding multitudes of Christians assembled together, to celebrate Christ's nativity, commanded the church-doors, where they were met, to be shut, and fire to be put to it, which in a short time reduced them and the church to ashes. CAVE, Prim. Christian. P. 1. ch. 7.

Whether this festival was always observed on the 25th of December, is a point which will admit of dispute. Dr Cave is of opinion, that it was at first kept by the eastern church in January, and confounded with the *Epiphany*; till, receiving better information from the western churches, they changed it to that day. St Chrysostom, in an homily on this very subject, affirms, that it was not above ten years, since in that Church (*that of Antioch*) it began first to be observed upon that day; and he offers several reasons to prove that to be the true day of Christ's nativity. Clemens Alexandrinus reckons, from the birth of Christ to the death of Commodus, exactly one hundred and ninety four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian stile, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same Father tells us, in the same place, that there were some, who, more curiously searching after the year and day of Christ's nativity, affixed the latter to the 25th of the month *Pachon*. Now, in that year, in which Christ was born, the month *Pachon* commenced the twentieth day of April: so that according to this computation, Christ was born on the 16th day of May. Hence we may see, how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it. Stromat. lib. i.

Mr Selden, in his table-talk, speaking of this festival, says; 'Christmas succeeds the *Saturnalia*; the same time, the same number of holy-days: then the master waited upon the servant like the lord of *misrule*.

'Our meats and our sports (much of them) have relation to church-works. The coffin of our Christmas-pies, in shape long, is in imitation of the cratch: Our choosing kings and queens, on Twelfth-night, hath reference to the three kings. So likewise our eating of fritters, whipping of tops, roasting of herrings, jack of lents, &c. they were all in imitation of church-works, emblems of martyrdom. Our tansies at Easter have reference to the bitter herb, tho' at the same time it was always the fashion, for a man to have a gammon of bacon, to shew himself to be no Jew.

CHIRODO. A god of the antient Germans. He is represented under the figure of an old man, on a pedestal, with his head bare, and a great fish under his feet. F. MONT-PAUCON, Antiq. Vol. I. P. 2. B. IV. ch. 10.

He is habited in a tunic, that falls down as low as the mid-leg, and girt with a fash, whose two ends hang flowing to the right and left. In his left-hand he holds a wheel, and in his right a large basket of fruits and flowers. Some are of opinion, he is the Roman god *Saturn*; and it is commonly reported, that this figure was first found in the citadel of Hartsbourg, upon mount Hercinius, which citadel was antiently called *Saturbourg*, that is the citadel of *Saturn*.

CHRONICLES. A canonical writing of the Old Testament. It is uncertain which were written first, *The Books of Kings*, or *The Chronicles*, since they each refer to the other. However it be, the latter is often more full and comprehensive than the former. Whence the Greek interpreters call these two books Παραλειπομένα, *Supplements, Additions*, because they contain some circumstances, which are omitted in the other historical books. The Jews make but one book of the Chronicles, under the title of *Dibre-Haiamim*, i. e. *Journals* or *Annals*. Ezra is generally believed to be the author of these books. It is certain they were written after the end of the Babylonish captivity, and the first year of the reign of Cyrus, of whom mention is made in the last chapter of the second book.

The *Chronicles*, or *Paralipomena*, are an abridgment of all the sacred history, from the beginning of the *Jewish* nation to their first return from the captivity, taken out of those books of the Bible, which we still have, and out of other annals, which the author had then by him. The design of the writer was to give the Jews a series of their history. The first book relates the rise and propagation of the people of Israel from Adam, and gives a punctual and exact account of the reign of David. The second book sets down the progress and end of the kingdom of Judah, to the very year of their return from the Babylonish captivity. St Jerom's opinion of this work is, that *it is as it were an abridgment of the Old Testament, and so considerable, that it is a folly to pretend to have any knowledge of the sacred scriptures without it; for, in almost every chapter of it, we meet with circumstances omitted in the books of Kings, and an infinite number of questions, relating to the gospel, explained.* However, there are manifest contradictions between the chronology of these books, and that of the books of *Kings*, which it is very difficult to reconcile.

CHRONUS. [Gr.] The same as *Saturn*. See SATURN.

CHRYsome. The white vestment, formerly put upon persons newly baptized. By the first Common-Prayer-Book of King Edward, after the child was baptized, 'the god-fathers and god-mothers were to lay their hands upon it, and 'the minister was to put upon him his white vesture, commonly called the *Chrysome*, and to say; "Take this white vesture as a token of innocency, which by "God's grace, in this holy sacrament of baptism, is given unto thee; and for a "sign, whereby thou art admonished, so long as thou livest, to give thy self to "innocence of living, that, after this transitory life, thou may'st be partaker of the "life everlasting. Amen." This was the remains of a like custom in the primitive church. See BAPTISM.

The word *Chrysome* is derived from the *Chrism*, or ointment, with which the child was anointed, when the *Chrysome* was put on.

JOHNSON,
Collection of
Ecclesiastical
Laws, V. 2.

By a constitution of Edmund, Archbishop of Canterbury, A. D. 736, the *Chrysmes*, after having served the purposes of baptism, were to be made use of only for the making, or mending surplices, albes, &c. or the wrapping up the chalices, covering the crosses, &c.

The first Common-Prayer-Book of king Edward orders, that the woman shall offer the *Chrysome*, when she comes to be *churched*: but, if the child happened to die before, she was excused from offering it, and it was customary to wrap the child in it, when it was buried, in the nature of a shroud. From this practice the name of *Chrysome* seems to have had it's rise in the weekly bills of mortality, where we still find it among the diseases and casualties: tho' it is not now used to denote the children that die between the time of their baptism, and their mother's being churched, as it originally signified; but, thro' the ignorance of Parish-Clerks, is put for children that die before they are baptised, and so are incapable of Christian burial.

RYCAUT'S
History of the
Ottoman Em-
pire.

CHUPMESSAHITES. A sect of Mohammedans, who believe, that Jesus Christ was God, and the redeemer of the world. This opinion has been a long time

time established among the Turks, some of whom maintain it with so much courage, that they chuse rather to die, than deny it; tho' few dare make a public profession of it. Some authors say, the word is composed of *Chup*, which signifies *Protector*, and *Messabi* a *Christian*: so that *Chupmessabites* signifies *Protectors* of the *Christians*.

CHURCH. This word has different significations, according to the different subjects, to which it is applied.

I. It is understood of the collective body of Christians, or all those over the face of the whole earth, who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. This is what the antient writers call the *Catholic*, or *Universal Church*. IREN. lib. i. ch. 2. EUSEB. lib. vi. ch. 25.

II. It is applied to any particular congregation of Christians, who, at one time, and in one and the same place, associate together, and concur in the participation of all the institutions of Jesus Christ, with their proper Pastors and Ministers. This is a description of a *particular Church*, or the Christians of a particular city, or place. Thus we read of the *Church of Antioch*, the *Church of Alexandria*, the *Church of Thessalonica*, and the like.

III. A particular sect, or party, of Christians (including the churches of several towns or cities) distinguished by particular doctrines and ceremonies, is called a *Church*. In this sense we speak of the *Romish Church*, the *Greek Church*, the *Church of England*, and the like.

IV. The word *Church* is sometimes used to denote the body of ecclesiastics, or the clergy, in contradistinction to the laity. In this sense, the *Church* is opposed to the *State*. See **CLERGY**.

V. The word *Church* is used for the place, where a particular congregation, or society of Christians, assembles for the celebration of divine service.

In considering the word *Church*, as denoting the professors of Christianity, it is to be observed, that the Christian Church is not a confused multitude of men, independent on one another, but a well-formed and regular society; that, tho' the members, of which it is composed, are dispersed through all the countries of the world, and in their language, manners, and civil interests, differ very much from one another, yet that all these are so joined together, as to be *one*, in as much as they bear the same relation to the same common head, live under the same laws, have the same religious worship, and enjoy the same common privileges. Agreeable to this notion is the description St Paul gives of the Christian Church. Its head is said to be *Christ*; and, *as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ*. POTTER. Church Government, ch. 1. John, x, 16. xvii, 21, 22, 23. Eph. i. 22. 1 Cor. xii. 12, 13.

But, though the Church of Christ may, in a very proper sense, be considered as a *society*, yet is it not such a society, as is independent of the common-wealth, or civil government of any country: for (to speak in the language of the judicious Hooker) 'seeing there is not any man of the Church of England, but the same man is also a member of the common-wealth, nor any member of the common-wealth, who is not also of the Church; therefore, as, in a figure triangle, the base doth differ from the sides thereof, and yet one and the self same line is both a base, and also a side; a side simply, a base if it chance to be the bottom, and underlie the rest: so albeit properties and actions of one do cause the name of a common-wealth, qualities and functions of another sort the name of Church to be given to a multitude, yet one and the self same multitude may in such sort be both.' Eccles. Polity, Book viii.

As no society can subsist without the observation of certain laws or regulations, it follows, that the Christian Church, considered as a *society* of persons, professing and practising the same religion, must be governed by particular laws adapted to the nature of such a society: and hence arises, in every country, where there is a Christian Church, an *Ecclesiastical Polity*, or form of *Church-government*. See **ECCLESIASTICAL POLITY**.

In the last sense of the word, a *Church* is a particular fabric, or building, erected for the performance of divine service, or the publick worship of God, according to the rites and ceremonies of the *Christian religion*.

It is beyond all dispute, that the primitive Christians, in the very earliest times, had places appropriated to the joint performance of their public offices. Of this sort was the *ὑπερσώον*, or *upper room*, where the Apostles and Disciples assembled; in order CAVE, Prim. Christian. P. 1. ch. 6. Acts, i, 13.

Apolog. 2.

to make choice of a new Apostle. That they had fixed and definite places of worship in the II^d century, is plain from what Justin Martyr tells us, that, upon Sundays, all Christians (whether in town or country) used to assemble together in *one place*, which could hardly be done, had not that place been fixed and settled. If it be said, that the Heathens of those times generally accused the Christians of having no temples, the answer is, that, though the Christian writers acknowledge that they had no temples, according to the Pagan notion of a temple, yet they declared at the same time, that they had their *conventicula* (as Arnobius calls it) their meeting-places for divine worship.

EUSEB. Hist.
Eccl. lib. viii.
cap. 1.

The Christian Churches began to rise apace under the Emperors Valerian, Gallienus, Claudius, and Aurelian, many years before the time of Constantine. When that Prince came to the throne, he published a law for the building of Churches of a nobler size and capacity than before; insomuch that, in a short time, many stately fabrics, for the worship of the true God, were erected in all parts of the Roman empire.

Lib. ii. c. 57.

As to the form and fashion of the primitive Churches, it was for the most part *oblong*; which figure, the *Constitutions* tell us, was intended to represent a *ship*, the common symbol of the Church of Christ. They were generally built *towards the*

Adv. Valentin.

east; upon which Tertullian says; 'The house of our dove-like religion is simple, built on high, and in an open view, and respects the light as the figure of the Holy Spirit, and the east as the representation of Christ.' It cannot be thought, that, in the first ages, during the flames of persecution, the Christian Churches were very stately and magnificent. Their splendor increased as Christianity gained ground; until at last they became very grand and splendid, as appears by the particular description, which Eusebius gives of the Church of Tyre, and of that, which Constantine built at Constantinople, in honour of the Apostles.

De vita Con-
stant. lib. iv.
ch. 58.

As to the several parts, of which the Christian Churches, in those first ages, consisted, it appears, that, at the entrance of them was the *Vestibulum* (called also *Atrium* and *πρὸναός*) or the *Porch*, adorned with cloisters, marble-columns, and cisterns of water, and covered over for the convenience of those, who stood, or walked there. Here stood the lowest order of penitents, begging the prayers of the faithful, as they went in. For the Church itself, it usually consisted of three parts. The first was the *Narthex*: it was that part of the Church, which lay next to the great door, by which they went in, and was so called, because it was of an oblong figure, in Latin *Ferula* or *Narthex*. In the first part of it stood the *Catechumens*, or first learners of Christianity; in the middle the *Energumeni*, or those who were *possessed by Satan*; and towards the upper end was the place of the *bearers*, who were one order of the *penitents*. The second part contained the middle, or main body of the Church, (called by the Greeks *ναός*, and by the Latins *Navis*, from whence comes our term the *nave* of the Church) where the faithful assembled for the celebration of divine service; and where the men and the women

Const. Apost.
lib. ii. c. 57.

had distinct *apartments*, to prevent any unchaste and improper thoughts, which their promiscuous assembling together might occasion. Of this we have an illustration in a funeral inscription, found in the Vatican cœmetery at Rome, in which it is said, that such an one was buried *SINISTRA PARTE VIRORUM*, on the left side of the Church, where the men sat. In this part of the Church stood the class of penitents, who were called *ὑποπίπτοντες*, because, at their going out, they fell down on their knees before the Bishop, who laid his hands upon them. Next to them was the *ambo*, or *reading-desk*, for the performance both of prayer, and preaching. Above that were placed the *faithful*, the highest rank and order of the people, and who alone communicated at the Lord's table. The third part was the *ἱερατεῖον*, or *ἄμνα*, separated from the rest of the Church by neat rails, called *Cancelli*, whence our English word *Chancel*, which denotes the same part of the Church at this day. Into this part none were allowed to come, but those in holy orders, the Emperors excepted, who came up to the table, to make their offerings, and then went back again. Within this division was the *Θυσιαστήριον*, the *communion-table*, or *altar*: behind which, at the upper end of the Chancel, was the *chair*, or *throne*, of the Bishop; on both sides of which were the *σύνθρονοι*, or seats of the Presbyters. Adjoining to the Chancel, probably on the north-side, was the *Diaconicon*, so called, either because it was under the care of the Deacon of the place, or because it was set apart *τῇ ἱερῇ διακονίᾳ*, for some sacred purpose. It was in the nature of our modern *vestries*, and was the place, wherein the plate, vessels, and vestments, belonging

Roma Sub-
terran. lib. ii.
ch. 10. n. 23.

belonging to the Church, and other things dedicated to holy uses, were laid up. On the other side of the Chancel, was the *Prothesis*, or place, where things were prepared for the celebration of the Eucharist, where the offerings were laid, and what remained of the sacramental elements.

As to the ornaments of the ancient Churches, they consisted of, 1. *Εκτύπωμα*, being a sort of symbolical memorials, or hieroglyphical representations of the kindness and favour, which in any kind they had received: thus, when any one had obtained a signal cure from God, in any member of his body, he then brought his *εκτύπωμα*, being the effigies or picture of that part in gold or silver, to be hung up in the Church, as a memorial of the mercy received; plainly in imitation of the *votive tablets* of the Gentiles, among whom it was customary, when they had escaped any imminent danger, to hang up a memorial thereof, dedicated to the god, who had delivered them. A second ornament, which served for use as well as beauty, consisted of portions of scripture written upon the walls. A third, and very considerable, part of the ornament of Churches was, the beautifying of the roof with gilding and mosaic work. As to pictures, the use of them was not allowed in the Churches for the first 300 years, being first brought in by Paulinus, Bishop of Nola, about the latter end of the IVth century. We must not omit the practice of garnishing and decking the Churches with flowers and branches, a custom worth mentioning for its innocency and natural simplicity.

BINGHAM,
Orig. Ecclef.
B. VIII. c. 8.

THEODOR.
Serm. 8. de
Martyr.

The Christian Churches being built, and beautified, so far as consisted with the ability and simplicity of those days, they endeavoured to derive a greater esteem and regard upon them by some peculiar *dedication*, or *consecration*, of them. This had been an ancient custom both amongst Jews and Gentiles, as old as Solomon's temple, nay, as Moses and the Tabernacle. The first footsteps we meet with of the solemn consecration of the Christian Churches are not till the reign of Constantine, who himself made an excellent oration at the dedication of the famous Church of Tyre. The rites and ceremonies, used at these dedications (as we find in Eusebius) were, the performance of divine offices, singing of hymns and psalms, reading and expounding of the scriptures, sermons and orations, receiving the holy sacrament, prayers and thanksgiving; liberal alms bestowed on the poor, and great gifts to the Church. Those Pagan temples, which were converted into Churches, were usually consecrated only by placing a cross in them, the venerable ensign of the Christian religion, as appears by a law of Theodosius the younger to that purpose. See CONSECRATION.

CAVE, ubi
supra.

EUSEB. de
vit. Constant.
ch. 42, 43.

Cod. Theod.
lib. xvi. tit. 10.

The respect and reverence, the Christians paid to their Churches, in those early ages of the Gospel, was very great. They came into the Church (as St Chrysostom expresses it) as into the palace of the great King, with fear and trembling. Before going in, they used to *wash*, at least their hands. Nay, so great was the reverence, which they bore to the Churches, that the Emperors themselves, who otherwise never went without their guard about them, used to leave their guard, and all ensigns of royalty, behind them, when they came to the Churches.

Homil. 15. in
Ep. ad Hebr.
ch. 9.

TERTULL.
de Orat. ch.
11.

Cod. Theod.
lib. ix. tit. 45.

BINGHAM,
Orig. Ecclef.
B. VIII. ch. 1.

The Church, considered as a fabric, or building, set apart for public worship, went under several denominations, among the ancient Christians. The first was that of *Ecclesia*, taken from the Greek *ἐκκαλεῖν*, to call together, and signifies an assembly or congregation of people. A second name was that of *Dominicum*, or *Domus Dei*, God's-house, which answers to the Greek *Κυριακόν*; whence, with a little variation, we have the Saxon name *Kyrick*, or *Kyrch*, and the Scotch and English *Kirk* and *Church*. Another name given to Churches was *προσευκτήρια*, and *οἶκοι εὐκτήριοι*, *Oratories*, or *Houses of Prayer*, in imitation of the temple of God at Jerusalem, which is frequently stiled, in scripture, the House of Prayer. A fourth name of Churches was *Basilicæ*, which we may render in English *palaces of the great King* (See *BASILICÆ*.) Afterwards, when idolatry was destroyed, and the Pagan temples converted into Christian Churches, the writers of the following ages made no scruple to call the Churches by the name of *Temples*. There are several other names, of less note, by which they described the Christian Churches; such were *Synodi* (Synods,) *Concilia* or *Conciliabula* (Councils,) *Conventicula* (Conventicles;) and some particular Churches had particular appellations given them, for reasons, which could not extend to all: thus, such as were built over the grave of some martyr, and in memory of him, were distinguished by the title of *Martyrium*, or *Memoria*. There are many of the like sort, which it would be tedious to mention.

The structure and fashion of the modern Christian Churches is too well known, to stand in need of a particular description.

Lib. v. c. 4. In England, there seems to have been but very few Churches in the time of our Saxon ancestors. Bede, our first English historian, gives an account of the building of two by certain noblemen; which it is probable he would not have mentioned so particularly, if it had been a common thing to build Churches in those days, or if many had been then built. It is certain, there were not Churches enough in the nation to contain the converts, since it was usual for them to assemble in fields, and perform divine service under an erected Cross.

Churches, in England, are distinguished into *Cathedral*, *Collegiate*, and *Parochial*. Cathedral Churches are those, where the Bishop has his chair or throne, and where he immediately resides. Antiently, the Bishop and his clergy lived in common, and he sent them out to particular places, to preach the gospel. But the state of an *ambulatory* Clergy being found to be inconvenient, and several Churches being built, where Christianity most prevailed, the Bishops settled a competent number of Presbyters in them, and formed them into Colleges; whence arose *Collegiate Churches*, which were liberally endowed by the great and pious men of those times. In succeeding ages, when the nation became populous, and many villages built, some of them very remote from the Cathedrals, the Bishops gave leave, that Churches might be built in them, and transferred to them the right of administering the sacraments, &c. Hence arose *Parochial Churches*.

1 Eliz. c. 2. By a statute of Queen Elizabeth, every person is obliged to go to his Parish-Church, or (upon let thereof) to some other Church, every Sunday and Holiday, on pain of the censures of the Church, and the forfeiture of one shilling, to be levied by the Church-wardens, for the use of the poor, by way of distress. 23 Eliz. c. 2. By another act of the same Queen, every person, not coming to Church, as enjoined by the former act, shall forfeit 20 *l.* per month over and above the said forfeiture; and, if he keep away for twelve months, he shall be bound, with two sureties, in 200 *l.* and shall continue bound till he conform.

5 and 6. Edw. VI. c. 4. That due reverence and attention may be preserved in the Churches, all quarrelling is prohibited, either in the Church, or the Church-yard: the offender, in such case, may be suspended, by the Ordinary, *ab ingressu Ecclesiæ*, and, if a clerk, *à ministerio officii*. Striking, or laying hands on another, in the Church, is punishable with excommunication; but, if a weapon be used, or only drawn for that purpose, the offender is to lose one of his ears. Disturbing a minister, officiating in the Church, incurs three months imprisonment, and a penalty of 20 *l.* Due reverence is likewise required by the Canon, which enjoins, that no man shall cover his head in the time of divine service, except in case of infirmity, and then it must be with a cap: and the Church-wardens are not to suffer any idle persons to continue in the porch, or church-yard, during the performance of divine service.

1. W. and M. Can. 18. Can. 19. Table-Talk. The following miscellaneous thoughts concerning the Church are Mr. Selden's. ' Heretofore the kingdom let the Church alone, let them do what they would, ' because they had something else to think of, viz. Wars: but now, in time of ' peace, we begin to examine all things, will have nothing but what we like, grow ' dainty and wanton; just as, in a family, the heir uses to go a hunting; he never ' considers how his meal is dressed, takes a bit, and away; but when he stays within, ' then he grows curious; he does not like this, and he does not like that; he ' will have his meat dressed his own way, or peradventure he will dress it himself.

' It hath ever been the gain of the Church, when the King will let the Church ' have no power, to cry down the King, and cry up the Church: but when the ' Church can make use of the King's power, then to bring all under the King's ' prerogative. The Catholics of England go one way, and the court clergy ' another.

' A glorious Church is like a magnificent feast; there is all the variety that may ' be, but every one chooses out a dish or two that he likes, and lets the rest alone. ' How glorious soever the Church is, every one chooses out of it his own religion, ' by which he governs himself, and lets the rest alone.

' The laws of the Church are most favourable to the Church, because they were ' of the Church's own making; as the Heralds are the best gentlemen, because they ' make their own pedigree.

‘ There is a question about that article, *concerning the power of the Church*, whether these words, *of having power in controversies of faith*, were not stolen in: But its most certain they were in the book of articles that was confirmed, though in some editions they have been left out: but the article before tells you, who the *Church* is, not the *clergy*, but *cætus fidelium*.’

CHURCH OF ROME: In the first sense of the words, they mean the Church, said to be founded by St Peter at Rome. The Roman Catholics unanimously own St Peter as the founder of the Church of Rome, though it is disputed by some Protestants, whether St Peter ever was in that city. Those, who deny it, ground their opinion upon the silence of St Luke and St Paul in this matter, who, having been both at Rome, would not have failed, say they, to have mentioned St Peter, and the Christians converted by him, if he had ever preached the Gospel in that city. They endeavour to confirm this opinion by the chronological history of *the Acts of the Apostles*, and likewise by the *first Epistle of St Peter*; from the last of which they undertake to prove, that he executed his commission in Asia, and died at Babylon.

To this it is answered, that the silence of St Luke is no good argument; for that Evangelist, in the *Acts of the Apostles*, takes no notice of St Paul's journey into Arabia, and of his return, first to Damascus, and then to Jerusalem. As to the argument from Chronology, those, who maintain the affirmative, set up another account of time, more agreeable, as they think, to the best Ecclesiastical Historians and Chronologers, and exactly coinciding with the *Acts of the Apostles*, and the *Epistles of St Peter and St Paul*. It is, in few words, this.

In the 35th year of Christ, St Peter and St John went to Samaria, where having preached the Gospel, St Peter returned to Jerusalem; whither St Paul came, three years after his conversion, to visit him, in the year of Christ 39. The Church having rest, and being unmolested by its enemies, St Peter now took the opportunity to visit the several Churches already planted by the disciples, in which progress he came to Antioch, the capital of the East; and here, being its first Bishop, and having given necessary orders for the government of that Church, he returned into Judea, where he visited the towns of Lydda, Joppa, and Cesarea, in the years 40 and 41. After the conversion of the Centurion Cornelius, he went to Jerusalem in the year 42. At this time, St Barnabas and St Paul were sent to Antioch, where they preached the Gospel with great success in the year 43. From thence they returned to Jerusalem, when St Peter then was, bringing with them the contributions they had collected for the support of the Christians of Judea, in the year 44. In the mean time, Herod Agrippa, king of Judea, put the apostle St James, the brother of St John, to death, just before Easter, and soon after seized on St Peter; who, being miraculously released by an Angel, travelled through Antioch into *Asia Minor*, where he planted new Churches in Cappadocia, Galatia, Pontus, and Bithynia: from whence he embarked for Rome, where he arrived the latter end of the year 44, which was the second of the Emperor Claudius. Here, having converted many Jews and Gentiles, he planted a Church, of which he himself was the first Bishop, in the year 45. He continued to govern this Church, till his martyrdom, which fell out in the year 69, being the 13th of the Emperor Nero: upon which computation, he was Bishop of Rome 25 years; not that he was resident all that time in Rome: for, in the year 51, he was obliged to quit the city, because of the Emperor Claudius's edict, which banished all the Jews, under which name they included the Christians: nor was he returned to Rome, when St Paul was carried prisoner thither in the year 59: and this may account for the silence of St Paul in this matter.

As to the epistle of St Peter, dated from Babylon to the Christians in Asia, it is answered, that by Babylon, in that place, is plainly meant the city of Rome: and Eusebius, St Jerom, and all the ancient writers, assure us, that this epistle was written at Rome.

Lastly, that St Peter was at Rome, may be proved, say they, by the concurrent testimony of all antiquity; this truth being asserted by Papias, a disciple of St John the Evangelist; by Caius, cotemporary with Tertullian; by Clemens Alexandrinus, Origen, Eusebius, Athanasius, &c. among the Greeks; and by Irenæus, Tertullian, Cyprian, Lactantius, &c. among the Latins; and is a fact, that never was called in question till the XVIth century.

The

The Church of Rome is the center of the Popish, or Roman Catholic Religion, and the Pope, or Bishop of the See of Rome, as successor of St Peter, claims the supremacy over the universal Christian Church. This claim is founded on the words of our Saviour to St Peter : *Thou art Peter, and upon this rock will I build my Church.* The best summary of the doctrines of that Church, is the famous creed of Pope Pius IV, which may be considered as a true and unquestionable body of Popery. It consists of twenty-four articles. The twelve first are the articles of the *Nicene Creed*, universally admitted by all Christian Churches : the twelve last are the additional doctrines, which the Church of Rome has super-added to the Christian Faith : they are as follows.

XIII. I most firmly admit and embrace the Apostolical and Ecclesiastical *Traditions*, and all other observations and constitutions of the same Church.

XIV. I do admit the *Holy Scriptures* in the same sense that holy Mother Church doth, whose business it is to judge of the true *sense* and *interpretation* of them ; and I will interpret them according to the unanimous sense of the Fathers.

XV. I do profess and believe, that there are seven *Sacraments* of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one ; viz. *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage* ; and that they do confer grace ; and that, of these, Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in her solemn administration of the abovesaid sacraments.

XVI. I do embrace and receive all and every thing, that hath been defined and declared, by the holy *Council of Trent*, concerning *Original Sin*, and *Justification*.

XVII. I do also profess, that, in the *Mass*, there is offered unto God a true, proper, and propitiatory *sacrifice* for the quick and the dead ; and that, in the most holy sacrament of the *Eucharist*, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the Catholic Church calls *Transubstantiation*.

XVIII. I confess that, under *one kind* only, whole and entire, Christ, and a true sacrament, is taken and received.

XIX. I do firmly believe, that there is a *Purgatory*, and that the souls, kept prisoners there, do receive help by the suffrages of the faithful.

XX. I do likewise believe, that the *Saints*, reigning together with Christ, are to be worshipped, and prayed to ; and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

XXI. I do most firmly assert, that the *images* of Christ, of the blessed Virgin (the mother of God) and of other saints, ought to be had and retained, and due honour and veneration ought to be paid to them.

XXII. I do affirm, that the power of *indulgences* was left by Christ in the Church, and that the use of them is very beneficial to Christian people.

XXIII. I do acknowledge the holy, catholic, and apostolic, *Roman Church*, to be the *mother* and *mistress* of all Churches ; and I do promise and swear true obedience to the Bishop of Rome, the successor of St Peter, the prince of the Apostles, and vicar of Jesus Christ.

XXIV. I do undoubtedly receive and profess all other things, which have been delivered, defined, and declared, by the sacred *Canons*, and œcumenical *Councils*, and especially by the holy *Synod of Trent* : and all other things contrary thereto, and all heresies, condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.

See POPE, POPERY, &c.

Table-Talk.

Selden, speaking of the Church of Rome, says ; ‘ Before a juggler’s tricks are discovered, we admire him, and give him money ; but afterwards we care not for them : so it was before the discovery of the juggling of the Church of Rome.

‘ Catholics say, we out of our charity believe they of the Church of Rome may be saved, but they do not believe so of us ; therefore their Church is better according to ourselves. First, some of them no doubt believe as well of us, as we of them ;

‘ but they must not say so. Besides, is that an argument their Church is better than ours, because it has less charity ?

‘ One of the Church of Rome will not come to our prayers. Does that argue he doth not like them ? I would fain see a Catholic leave his dinner because a nobleman’s chaplain says grace. Nor haply would he leave the prayers of the Church, if going to Church were not made a mark of distinction between a Protestant and a Papist.’

CHURCH. (GREEK.) The communion of *Greek* Christians. The *Greek* Church is a schism, or separation, from the *Latin*, or *Romish*, Church ; the occasion, and progress, of which was, briefly, as follows.

In the middle of the IXth century, the controversy relating to the procession of the Holy Ghost (which had been started in the VIth century) became a point of great importance, on account of the jealousy and ambition, which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see, in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek Emperor resented this conduct of the Pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an OEcumenical Council, in which he pronounced sentence of excommunication and deposition against the Pope, and got it subscribed by twenty-one Bishops, and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the Emperor Michael, and the deposition of Photius, subsequent thereupon, seemed to have restored peace. For the Emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to Pope Adrian. But the schism was only smothered and suppressed for a while. The Greek Church had several complaints against the Latin : particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council, according to the Roman form prescribed by the Pope, since it made the Church of Constantinople dependant on that of Rome, and set the Pope above an œcumenical council. But, above all, the pride and haughtiness of the Roman court gave the Greeks a distaste : and, as their deportment seemed to insult his Imperial Majesty, it entirely alienated the affections of the Emperor Basil.

FLEURY and
M A I M-
BOURG, Ec-
clesiastica^l Hi-
story.

Towards the middle of the XIth century, Michael Cerularius, patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the Eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX replied, and, in his apology for the Latins, declaimed very warmly against the false doctrines of the Greeks, and interposed at the same time the authority of his see. He, likewise, by his legates, excommunicated the Patriarch in the Church of Santa Sophia ; which gave the last shock to the reconciliation, attempted a long time after, but to no purpose : for from that time the aversion of the Greeks for the Latins, and of the Latins for the Greeks, became insuperable ; insomuch that they have continued, ever since, separated from each other’s communion.

The Greek Church was not formerly so extensive, as it has been since the Emperors of the east have lessened and reduced the other patriarchates, in order to aggrandize that of Constantinople. The Greek clergy retain to this hour some particular marks of distinction, some titles of honour, whereby they are respectively dignified and distinguished ; insomuch that the Patriarch of Constantinople, when he writes to the Bishops, never fails to insert their proper additions, notwithstanding the necessitous condition, to which the Turkish government has reduced them. The Greek Churches, at present, are scarce the shadows of what they were in their former flourishing state. ‘ I have seen Churches (says Ricaut) more like caverns, or sepulchres, than places set apart for divine worship ; the tops thereof being almost level with the ground. They are erected after this humble manner, for fear they should be suspected, if they raised them to any considerable height, of an evil intention to rival the Turkish mosques.’

F. SIMON’S
Crit. Hist. of
the Levant.

Caucus, a Venetian nobleman, and Archbishop of Corfu, in his dissertation on the erroneous doctrines of the modern Greeks, dedicated to Gregory XIII, has digested their tenets under the following heads.

Present State
of the Greek
Church.

Apud P. S. r.
M O N, ubi
supra.

- I. They re-baptize all such Latins as are admitted into their communion.
- II. They do not baptize their children, till they are three, four, five, six, ten, nay sometimes eighteen years of age.
- III. They exclude Confirmation, and Extreme Unction, out of the seven sacraments.
- IV. They deny that there is any such place as purgatory, notwithstanding that they pray for the dead.
- V. They do not acknowledge the Pope's supremacy, nor that of the see of Rome.
- VI. They deny, by consequence, that the Church of Rome is the true Catholic, Mother-Church : they prefer their own to that of Rome, and, on Holy-Thurday, excommunicate the Pope, and all the Latin Prelates, as heretics and schismatics.
- VII. They deny, that the Holy Ghost proceeds from the Father and the Son.
- VIII. They refuse to worship the host, consecrated by Latin priests with unleavened bread, according to the ancient custom of the Church of Rome, confirmed by the council of Florence. They wash likewise the altars, where the Latins have said mass, and will not suffer a Latin priest to officiate at their altars, pretending that the sacrifice ought to be performed with leavened bread.
- IX. They assert, that the usual form of words, wherein the consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers.
- X. They insist, that the sacrament of the Lord's Supper ought to be administered in both kinds, and even to infants, before they are capable of distinguishing this spiritual food from any other ; because it is a divine institution. For which reason, they give the sacrament to infants immediately after baptism.
- XI. They hold, that the laity are under an indispensable obligation, by the law of God, to receive the communion in both kinds.
- XII. They assert, that no members of the Church, when they have attained to years of discretion, ought to be compelled to receive the communion every Easter, but should have free liberty to act according to the dictates of their own consciences.
- XIII. They pay no religious homage or veneration to the sacrament of the Eucharist, even when celebrated by their own priests ; and they use no lighted tapers, when they administer it to the sick. Moreover, they keep it in a little bag or box, without any other ceremony than fixing it to the wall, where they light up lamps before their images.
- XIV. They are of opinion, that such hosts, as are consecrated on Holy-Thurday, are much more efficacious, than those consecrated at other times.
- XV. They maintain, that the sacrament of matrimony is an union, which may be dissolved.
- XVI. They condemn all fourth marriages.
- XVII. They refuse to celebrate the festivals of the Holy Virgin, the Apostles, and the other Saints, on the same day with the Latins. They reject likewise the use of graven images and statues, though they admit of pictures, in their Churches.
- XVIII. They insist, that the canon of the mass, of the Latin Church, is full of errors, and ought therefore to be abolished.
- XIX. They deny, that usury is a mortal sin.
- XX. They reject the order of sub-deacons.
- XXI. They pay no regard to any of the general councils, held by the Popes, after the sixth.
- XXII. They deny auricular confession to be a divine precept, and say, it is only a positive injunction of the Church.
- XXIII. They insist, that the confession of the laity ought to be free and voluntary ; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for the neglect of it.
- XXIV. They insist, that, in confession, there is no divine law, which enjoins the acknowledgment of every individual sin, or a discovery of all the circumstances that attend them.
- XXV. They administer the sacrament to the laity, both in sickness and health, though they have never applied themselves to their confessors ; and the reason is, because

because they are persuaded, that a lively faith is all the preparation that is requisite for the worthy receiving of the Lord's Supper.

XXVI. They do not observe the vigils before the nativity of our Saviour, and the festivals of the Virgin Mary and the Apostles; nor do they fast in Ember-week: They even affect to eat meat more plentifully at those seasons, to testify their contempt of the Latin customs. They prohibit likewise all fasting on Saturdays, that preceding Easter only excepted.

XXVII. They abstain from things strangled, and such other meats, as are forbidden in the Old Testament.

XXVIII. They deny, that simple fornication is a mortal sin.

XIX. They insist, that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.

XXX. They hold, that it is not necessary, in order to salvation, to make restitution of goods stolen, or fraudulently obtained.

XXXI. Lastly, they hold, that such, as have been admitted into Holy Orders, may quit them, and become laymen, at pleasure: and they approve of the marriage of priests, provided that they enter into that state before their admission into Holy Orders.

CHURCH (ARMENIAN.) See RELIGION of ARMENIA.

CHURCH (GALLICAN.) The Church of France. This term is very ancient; for we find it in the council of Paris, held in the year 362, and the council of Illyria, in 367. By it is understood the body of French Roman Catholics, under the government and direction of their respective Bishops and Pastors.

This Church has all along preserved certain ancient rites, which she has been possessed of time out of mind; neither are these privileges any grants of Popes, but certain franchises and immunities, derived to her from her first original, and which she has taken care never to relinquish. These liberties depend upon two maxims, which have always been looked upon, in France, as indisputable. The first is, that the Pope has no authority or right to command or order any thing, either in general or particular, in which the temporalities or civil rights of the kingdom are concerned. The second is, that, notwithstanding the Pope's supremacy is owned in cases purely spiritual, yet, in France, his power is limited and regulated by the decrees and canons of ancient councils received in that realm. The liberties, or privileges, of the Gallican Church are founded upon these two maxims; and the most considerable of them are as follows.

Traité des
Libertez de
l'Eglise Gal-
licane.

I. The King of France has a right to convene synods, or provincial and national councils, in which, amongst other important matters, relating to the preservation of the state, cases of ecclesiastical discipline are likewise debated.

II. The Pope's legates *à latere*, who are impowered to reform abuses, and to exercise the other parts of their legatine office, are never admitted into France unless at the desire, or with the consent, of the King: and whatever the legates do there, is with the approbation and allowance of the King.

III. The legate of Avignon cannot exercise his commission in any of the King's dominions, till after he hath obtained his Majesty's leave for that purpose.

IV. The prelates of the Gallican Church, being summoned by the Pope, cannot depart the realm upon any pretence whatever, without the King's permission.

V. The Pope has no authority to levy any tax or imposition upon the temporalities of the ecclesiastical preferments, upon any pretence, either of loan, vacancy, annates, tythes, procurations, or otherwise, without the King's order, and the consent of the clergy.

VI. The Pope has no authority to depose the King, or grant away his dominions to any person whatever. His Holiness can neither excommunicate the King, nor absolve his subjects from their allegiance.

VII. The Pope likewise has no authority to excommunicate the King's officers, for their executing and discharging their respective offices and functions.

VIII. The Pope has no right to take cognizance, either by himself, or his delegates, of any pre-eminencies, or privileges, belonging to the crown of France, the King being not obliged to argue his prerogatives in any court but his own.

IX. Counts Palatine, made by the Pope, are not acknowledged as such in France, nor allowed to make use of their privileges and powers, any more than those created by the Emperor.

X. It is not lawful for the Pope to grant licences to Church-men, the King's subjects, or to any others holding benefices in the realm of France, to bequeath the issues and profits of their respective preferments, contrary to any branch of the King's laws, or the customs of the realm; nor to hinder the relations of the beneficed clergy, or Monks, to succeed to their estates, when they enter into religious orders, and are professed.

XI. The Pope cannot grant to any person a dispensation to enjoy any estate or revenues, in France, without the King's consent.

XII. The Pope cannot grant a licence to Ecclesiastics to alienate Church lands, situate and lying in France, without the King's consent, upon any pretence whatever.

XIII. The King may punish his ecclesiastical officers for misbehaviour in their respective charges, notwithstanding the privilege of their orders.

XIV. No person has any right to hold any benefice in France, unless he be either a native of the country, naturalized by the King, or has a royal dispensation for that purpose.

XV. The Pope is not superior to an œcumenical, or general council.

XVI. The Gallican Church does not receive, without distinction, all the canons, and all the decretal epistles, but keeps principally to that antient collection, called *Corpus Canonicum*, the same, which Pope Adrian sent to Charlemagne, towards the end of the VIIIth century, and which, in the year 860, under the pontificate of Nicolas the first, the French Bishops declared to be the only Canon-law, they were obliged to acknowledge, maintaining, that, in this body, the liberties of the Gallican Church consisted.

XVII. The Pope has no power, for any cause whatsoever, to dispense with the law of God, the law of Nature, or the decrees of the antient Canons.

XVIII. The regulations of the apostolic chamber, or court, are not obligatory to the Gallican Church, unless confirmed by the King's edicts.

XIX. If the Primates or Metropolitans appeal to the Pope, his Holiness is obliged to try the cause, by commissioners, or delegates, in the same diocese, from which the appeal was made.

XX. When a French-man desires the Pope to give him a benefice lying in France, his Holiness is obliged to order him an instrument, sealed under the faculty of his office; and, in case of refusal, it is lawful for the person, pretending to the benefice, to apply to the parliament of Paris, which court shall send instructions to the Bishop of the diocese, to give him institution; which institution shall be of the same validity, as if he had received his title under the seals of the court of Rome.

XXI. No mandates from the Pope, enjoining a Bishop, or other collator, to present any person to a benefice, upon a vacancy, are admitted in France.

XXII. It is only by sufferance, that the Pope has what they call a right of prevention, to collate to benefices, which the ordinary has not disposed of.

XXIII. It is not lawful for the Pope to exempt the ordinary of any monastery, or any other ecclesiastical corporation, from the jurisdiction of their respective dioceses, in order to make the person so exempted immediately dependant on the Holy See.

These *Liberties* are esteemed inviolable, and the French Kings, at their coronation, solemnly swear to preserve and maintain them. The oath runs thus. *Promitto vobis & perdono quod unicuique de vobis & ecclesiis vobis commissis Canonicum Privilegium & debitam Legem atque justitiam servabo.*

CHURCH OF ENGLAND. See REFORMATION.

CHURCH-GOVERNMENT. See ECCLESIASTICAL-POLITY.

CHURCHING, or *Thanksgiving of women after child-birth*. An office, in our liturgy, appointed for the use of such women as have been safely delivered *from the great pain and peril of child-birth*. It took its rise, as many other christian usages

usages have done, from the Jewish rite of *purification*, enjoined in the Levitical Law. See PURIFICATION. Lev. xii, 6, &c.

In our first Common-Prayer-Book, the office was entitled, *The purification of women*. But, lest this title should seem to imply, that the woman had contracted any uncleanness in her state of child-bearing, when the liturgy came to be reviewed, the title was altered, and the office named (as it now stands in our present Common-Prayer-Book) *The thanksgiving of women after child-birth, commonly called, The Churching of women*.

In the Greek Church, the time of performing this office is limited to the *fortieth* day : but, in the western Churches, the time was never strictly determined. The usual time, with us, is a *month* after delivery : but, if the woman's weakness will not permit her coming so soon, she is allowed to stay a longer time ; the Church not expecting her to return thanks for a blessing, or mercy, before it is received. SIMEON Theffalonic. in not. ad Eucholog.

The first Common-Prayer of King Edward orders, that the woman, when she comes to be churched, shall offer the *chrysome*, or white vestment, in which the child had been wrapped at the time of it's baptism : but, as the use of the chrysome in baptism has been laid aside, so the custom of offering it at the time of Churching has ceased with it. See CHRYSOME.

CHURCH-YARD. A piece of ground, adjoining to a church, set apart for the interment or burial of the dead.

In the Church of Rome, they are blessed, or consecrated, with great solemnity. On the eve before the consecration, five wooden crosses, of the height of a man, are set up in the Church-yard, viz. four at the four angles, and one in the middle. The next morning, before the ceremony begins, a carpet is spread in the Church-yard, near the cross in the middle. Then the priest, in his sacerdotal vestments, comes out of the sacristy in procession, with an exorcist, or acolyth, carrying holy water, another carrying the thurible, two clerks carrying the ritual, and three tapers of white wax. Being come to the Church-yard, they range themselves round the crosses, and the officiating priest makes a short discourse on the holiness, and immunities, of Church-yards. After which, three tapers are lighted upon the cross, which stands in the middle, and three more upon each of the other. Then the officiating priest repeats a prayer, which is followed by the chaunting of the litanies, and, at the repeating these words, *we beseech thee to purify and bless this Church-yard*, he makes the sign of the cross. The litanies being ended, he sprinkles the crosses with holy water, and, whilst an anthem is singing, walks round, and does the same to all the parts of the Church-yard. ALERT'S Ritual. Romish Pontifical.

If a Church-yard, which has been thus consecrated, shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, an heretic, an excommunicated or unbaptized person, it must be *reconciled*, and the ceremony of the reconciliation is performed with the same solemnity as that of the blessing, or consecration. See COEMETERY.

CHUTBE. Among the Turks, it means an *acclamation*, or *petition*, in their public prayers, for the health and sacred Majesty of the Emperor, and for victory over his enemies, particularly the Christians. Othman Hist. p. 11.

CIAM. The name of the High-Priest, or sovereign Pontif, of the sect of Li-Laokun, among the Chinese. This dignity has been hereditary in one family for above a thousand years. This High-priest, for the generality, resides at Pekin, and is a great favourite at Court, being looked upon as an absolute master in the art of exorcism. F. LE COMPTON'S Memoirs of China. T. II.

CIRCUMCELLIANS. In Latin *Circumcelliones*. A branch of the sect of the Donatists. They abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering course of life they had their name. They exercised all sorts of cruelty, and treated every one they met in the most brutal manner. They ran about like madmen, and carried several kinds of arms. This rendered them famous all over the world, and the disgrace of their sect : whence Theodoret, speaking of the Donatists, says scarce any thing but what is true only of the Circumcellians. August. Hieron. 69. A. D. 343.

OPTATUS,
lib. 3.AUGUST. in
Gaudentium.
Epist. 29.THEOD.
Hist. Eccl.
l. iv. c. 6.AUGUST.
Epist. 255.OPTAT. ubi
supra.

One of their greatest extravagancies consisted in killing themselves, out of a vain imagination of gaining the crown of martyrdom. This they did several ways ; but the most common ways of dispatching themselves were, by precipitating themselves from the tops of mountains, drowning themselves in rivers, or throwing themselves into fires. They never hanged themselves, because Judas, after having betrayed Jesus Christ, had taken that method of destroying himself. Theodoret relates, that those among them, who thus aimed at the title of martyrs, gave their companions notice of it a long time before, and that from thence forward great care was taken of them, and they were fed with the most nourishing foods, like victims fattened for slaughter ; and that, after having passed some time in good eating and drinking, they went, and flung themselves down some precipice. Sometimes they gave money to other persons to kill them, or forced those they met in the highways to run them through with swords. At other times they offered violence to the judges, who passed by, and obliged them to command the officers of justice, who followed them, to put them to death. Theodoret tells a pleasant story in relation to this. A company of Circumcellians met a young man of wit and courage : they immediately presented to him a drawn sword, and ordered him, upon pain of immediate death, to plunge it in their bosoms. He did not refuse, but told them, that, when he had killed a few of them, the others might, perhaps, alter their resolution, and fall upon him ; that therefore he desired he might bind them all, and then he would do what they requested. They consented to this, and suffered themselves to be bound : which was no sooner done, than the young man lashed them all severely with a whip, left them bound, and went away. The Circumcellians often demolished the Pagan temples, not so much to destroy the idols, as to provoke the idolaters to kill them. In the midst of all their violences they sang praises to God.

The Donatist Bishops, not being able to repress the disorderly behaviour of the Circumcellians, wrote to Taurinus, General of the forces in Africa, who sent a body of soldiers against them, who wounded and slew a great number of them, but were not able entirely to subdue them.

CIRCUMCISION. A rite, or ceremony, both of the Pagan, and Jewish, religions. The term is taken from the Latin *circumcidere*, because it consisted in cutting off, from male infants, the little skin, which covers the glans.

God enjoined Abraham to use Circumcision, as a sign of that covenant, which he had entered into with him. *This is the covenant, which ye shall keep between me and you, and thy seed after thee : Every male child among you shall be circumcised.* In pursuance of this order, Abraham, who was then ninety-nine years of age, was circumcised, together with his son Ishmael, and all the servants of his family. God repeated the precept of Circumcision to Moses, and ordained, that all, who would partake of the paschal sacrifice, should receive Circumcision, and that this operation should be performed on children newly born, on the eighth day after their birth.

The Hebrews very strictly observed the practice of Circumcision during their abode in Egypt : but they discontinued this rite all the time of their sojourning in the wilderness ; for which two reasons are assigned : the first is, that their frequent moving from place to place would have made it dangerous to those children, who were circumcised just before a march : the other is, that the design of Circumcision being to keep the people from intermingling with other nations, it became less necessary in the wilderness, where they were in less danger of such a mixture. After the passage over Jordan into the land of Canaan, the rite of Circumcision, by command of their leader Joshua, was renewed. The text in this place uses an expression, which has puzzled several commentators, and even St Jerom, as great an Hebraist as he was, to find out what this *second* Circumcision was. The Jews affirm, that their forefathers had been circumcised in the wilderness, but that one of the three parts of the ceremony, namely, the pushing quite back the remainder of the skin of the penis, after the fore part was cut off, had been omitted during those forty years, because it put the infant to too much pain and agony ; and that it was this operation, which Joshua caused to be performed at that time.

MUNST. in
loc.MOS. KOTZ.
Traët de Cir-
cuncif.

The law of Moses ordained nothing with respect to the person by whom, the instrument with which, or the manner how, the ceremony was to be performed. So that it was left to the choice of the parent, either to perform it himself, or get
it

it done by some other person. The instrument was generally a knife or razor, made of some kind of stone. The child was usually circumcised at home, where the father held him in his arms, whilst the operator took hold of the prepuce with one hand, and with the other cut it off; and a third held a porringer, with sand in it, to catch the blood. Then the operator applied his mouth to the part, and, having sucked the blood, spit it into a bowl of wine, and threw a stiptic powder upon the wound. This ceremony was usually accompanied with great rejoicing and feasting, and it was at this time that the child was named by the parents, in the presence of the company. Buxtorf, Syn. Jud. c. 4. Luke, i. 49.

The Jews afterwards added several other superstitious customs; such as, placing three stools, one for the Circumciser, the second for the person, who held the child, and the third for Elijah, who, they say, assisted invisibly at the ceremony: writing the words *Adam* and *Eve*, *Lillith*, *begone hence*, upon pieces of parchments, and sticking them to the walls of the room, as also the names of three friendly Angels, to preserve the child from the power of *Lillith*, who, according to them, was Adam's first wife, and, being parted from him, used to vent her spleen against women in child-birth, and new-born children, especially males. They likewise circumcised children after their death, if the operation had not been performed before, to avoid the curse pronounced against those who neglected it. CHRIST. CASP. in Malach. iv. LEO de Moden. p. ii, c. 8.

Circumcision was not only a Jewish rite, but a Pagan likewise, being used by the Arabians, Idumæans, Ethiopians, Egyptians, and others: whence has arisen a question, whether Circumcision was first practised by the Hebrews, or the Egyptians, among whom they sojourned. Herodotus, who received his information of the affairs of Egypt from the priests, gives it for the Egyptians. As for the rest of the antients, who are of the same side of the question, as they have blindly followed Herodotus, all their authority centers in him. Those of the moderns, who incline to this opinion, do not absolutely affirm, that Abraham learned it from the Egyptians, but that it is possible he might have seen it in Egypt, and be so much taken with it, that God, in compassion to his infirmity, might sanctify this Egyptian ceremony, by retrenching all that was superstitious in it, and give it to him and his posterity, as a sensible token of his alliance with them. Le Clerc, indeed, advances an argument, which, in his opinion, turns the scale very much on the Egyptian side. He says, the family of Abraham, at his first coming into Egypt, was so inconsiderable, and his posterity afterwards so hated and despised by the Egyptians, that it is by no means probable, that proud nation should have received such a ceremony from them. Vide SPEN-CER, de Legib. Heb. lib. i. cap. 4. Lib. i. c. 46. Bibl. A. M. part. 2. p. 250.

Those, who affirm that Circumcision was originally of the Jews, and from them derived to the Egyptians, and so to other nations, build chiefly on the testimony of scripture, which represents it as an institution of God, given immediately to Abraham. As to Le Clerc's objection, they answer it, by saying, that it was natural for the Egyptians, who were no less superstitious than proud, to infer, that, since it procured such invaluable blessings to that despised people, it could not fail of proving more successful to them, if admitted among them. Besides, Joseph had credit enough in the court of Egypt to recommend it to them. These reasons, with the others drawn from it's natural uses, might be sufficient, they think, to recommend it to the imitation of the Egyptians.

As to the reasons of the institution of this rite, the most considerable seem to be these. The first is topical, taken from the nature of the climate, the heat of which (according to Philo) subjected those, who were not circumcised, to a distemper, called the Carbuncle. The second is political; namely, that it was to distinguish those, who were in covenant with God, from other nations. A third reason is of a moral nature; to wit, that it was to imply the Circumcision of the heart, and the mortification of carnal appetites. The last reason is physical, and is, that Circumcision is a help to fertility, those, who are circumcised, being apter for procreation, than those, who are not. PHILO, de Circumcif.

The Jews distinguished their proselytes into two sorts, according as they became circumcised or not. Those, who submitted to this rite, were looked upon as children of Abraham, and obliged to keep the laws of Moses. The uncircumcised were bound only to observe the precepts of Noah; whence they were called *Noachide*.

Matthew Paris informs us, that it was usual, among the Jews, in England, every year, about the time of Easter, to steal a young boy, circumcise him, and then crucify In 39 of Hen. III.

crucify him, out of malice to the Christians ; and that several Jews were convicted of this crime, and hanged for it.

JOVET, Hist.
des Relig. T.
III. p. 75.

Circumcision is, likewise, the ceremony of initiation into the Mohammedan religion. There is indeed no law in the Koran, which enjoins it, and they have the precept only by tradition. They say, that Mohammed commanded it out of respect to Abraham, the head of his race. They do not call it *Circumcision*, but *Purification*, a word, they think, of a more noble signification. They have no fixed day for the performance of this rite, and generally wait till the child is five or six years old. After a child is circumcised (which is done in some mosque) they throw a large white napkin over his neck, which falls down to his knees in the fashion of a scarf, and conduct him home with honour. The attendants carry in their hand an arrow, to signify that they are ready to fight for the faith.

CIRCUMCISION OF OUR LORD. A festival of the Christian church, celebrated on New-year's day, or the first day of January, in memory of our blessed Saviour's submitting to be circumcised, in obedience to the Jewish law. The imposing a name being one circumstance that attended Circumcision, our Lord was then called *Jesus*, according to the direction of the Angel, *before he was conceived in the womb*.

Luke i, 31.

The observation of this festival is not of very great antiquity. The first mention of it, under this title, is in Ivo Carnotensis, who lived about the year 1090. In Isidore, and other more early writers, it is mentioned under the name of the *Octave of Christmas*. The probable reason, why it was not then observed as the feast of the Circumcision, is, because it fell upon the calends of January, which was celebrated among the Heathens with such disorder and revellings, that St Chrysostom calls it *ἐορτὴ διαβολικὴ*, the *Devil's festival*. For which reason the sixth general council forbade the observation of it among Christians.

Concil. Trull.
Can. 62.

CISLEU. The ninth month of the ecclesiastical year, tho' but the third of the civil, among the Jews. It answers pretty nearly to our November. The seventh of Cisleu is observed as a great fast, in memory of Jehoiakin's cutting the book of Jeremiah's prophecies with a pen-knife, and throwing it into the fire that was on the hearth. On the fifteenth of the same month, they humble themselves before the lord, because, on that day, Antiochus Epiphanes profaned the temple of Jerusalem, and placed in it the statue of Jupiter Olympius. The twenty-fifth is kept in memory of Judas Maccabæus, who purified the temple, and dedicated it anew. This was called the *feast of the dedication*. See YEAR (JEWISH) and KALENDAR.

Jerem. xxxvi,
23.

1 Mac. i, 57.

2 Mac. i, 18.

CISTERTIAN MONKS. A religious order, founded, in the XIth century, by St Robert, a Benedictin, and abbot of Molême.

Hist. des Ord.
Relig. T. V.
ch. 33.

Certain anchorets of a neighbouring forest, having heard of St Robert, (then abbot of St Michael de la Tonnerre) intreated him to take upon him the direction of them : but the prior of his monastery, and some of the antient Monks, obstructed his complying with their request. Those Monks of Tonnerre lived under so great a relaxation of discipline, that abbot Robert lost all hopes of reforming them, and therefore left them, and retired to the abbey of Montier-la-celle, in which he had formerly been a Monk. Soon after, he was chosen prior of the monastery of S. Augulphus, which was dependant on that abbey. Then it was, that the aforementioned anchorets applied themselves to the Pope, who granted them a brief, which directed the abbot of Montier-la-celle to deliver Robert to them, they having made choice of him to govern them. Robert was well pleased with the Pope's order, and accordingly joined those anchorets, whom he led into the forest of Molême, where they built themselves little cells made of the boughs of trees, and a little oratory, in honour of the Holy Trinity. But, these Hermits falling into a relaxation, and Robert not being able to reclaim them, he left them, and retired to a desert called Haur, where there were religious men, who lived in much unity and simplicity of heart, and who chose him for their Abbot. But those of Molême made use of the authority of the Pope, to oblige him to return, and govern them, as he had done before.

Some of these religious of Molême, observing, that their customs and manners were not suitable to the rule of St Benedict, seriously endeavoured to apply some remedy.

remedy. Accordingly they had recourse to abbot Robert, who promised to assist them in their pious design. But, it being impossible for them to effect their purpose in that abbey, on account of the relaxation which reigned there, Robert, and twenty-one others, the chief of whom were Alberic, Odo, John, Stephen, Letald, and Peter, by permission of the Pope, quitted the abbey of Molême, and went to settle in a place called *Citeaux*, in the diocese of Chalons. It was a desert, covered with wood and brambles: where these religious formed to themselves little wooden cells, with the consent of the lords of the soil. They settled there on the 21st of March; 1098, being St Benedict's day. Eudo, duke of Burgundy, assisted them in building a monastery, and gave them land and cattle; and the Bishop of Chalons gave Robert the pastoral staff, as Abbot; erecting the new monastery into an abbey.

The following year, Robert, being ordered by the Pope to resume the government of the abbey of Molême, was succeeded, in that of Citeaux, by Alberic; and Pope Paschal, by a Bull of the year 1100, took that monastery under his protection. Alberic drew up the first statutes for the Monks of *Citeaux*, or *Cistercians*, in which he enjoined the strict observance of the rule of St Benedict.

The habit of these religious, of the monastery of Citeaux, was, at first, black: but they pretend, that the Holy Virgin, appearing to St Alberic, gave him a white habit, from which time they changed their black habit for a white one, only retaining the black scapulary. In memory of this change they keep a festival on the 5th of August, which they call *The descent of the blessed Virgin at Citeaux, and the miraculous changing of the habit from black to white.*

The number of those, who embraced the Cistercian order, increasing, it was necessary to build more monasteries. Accordingly, in 1113, Stephen, abbot of Citeaux, built that of La Ferte, in the diocese of Chalons. The next year, he founded Pontigni, in the diocese of Auxerre. Clairvaux, in the diocese of Langres, was built in 1115. The order increased farther, in 1118, by the founding of four other monasteries, which were Prully, La Cour-Dieu, Trois-Fontaines, and Bonnevaux; and, in the following year 1119, Bouras, Fontenay, Cadovin, and Maran, were founded. Then Stephen formed all these monasteries into one body, and drew up the constitutions of the order, which he called *The Charter of Charity*, containing, in five chapters, all the necessary rules for the establishment and government of the order.

The first chapter of that charter enjoins the literal observance of the rule of St Benedict, as it was observed at Citeaux. The second regulates the power of the abbots. The third settles the manner of holding general chapters, and deciding differences therein. The fourth regulates the election of abbots, and the qualifications of the electors and elected. The fifth and last treats of the resignation and deposition of abbots. These Constitutions were approved by the Popes Calixtus II, Eugenius III, Anastasius IV, Adrian IV, and Alexander III.

This order made a surprizing progress. Fifty years after it's institution, it had 500 abbies, and, an hundred years afterwards, it boasted of 1800 abbies, most of which had been founded before the year 1200. This great progress must be ascribed to the sanctity of the Cistercians, of whom Cardinal *de Vitry*, in his western history; says; 'the whole church of Christ was full of the high reputation and opinion of their sanctity, as it were with the odour of some divine balsam, and that there was no country or province, wherein this vine, loaded with blessings, had not spread forth it's branches.' And, describing their observances, he says, 'they neither wore skins nor shirts, nor ever eat flesh, except in sickness, and abstained from fish, eggs, milk, and cheese: they lay only upon straw-beds, in their tunics and cowls: they rose at midnight, and sang praises to God till break of day: They spent the day in labour, reading, and prayer; and, in all their exercises, they observed a strict and continual silence: They fasted from the feast of the Exaltation of the Holy Cross till Easter; and they exercised hospitality towards the poor, with extraordinary charity.'

The order of Cistercians became, in time, so powerful, that it governed almost all Europe, both in spirituals and temporals. It did also great service to the church by means of the eminent men it produced. These religious were employed by the Pope to convert the *Albigenses*. Some authors say, there have been six Popes of this order; but it will be difficult to find any more than Eugenius III, and Benedict XII. It boasts of about 40 Cardinals, a great number of Archbishops, Bishops,

and famous writers. Several kings and queens have preferred the habit of this order to their royal robes and crowns: in the single monastery of Trebnitz, in Silesia, they reckon above forty princesses of Poland, who have taken the habit there. What adds farther to the reputation of the order, is, that the military orders of Calatrava, Alcantara, and Montesa, in Spain, and those of Christ and Avis, in Portugal, are subject to it.

The abbot of Citeaux is the Superior-General, and father of the Cistercian order: but his power is more limited than that of the other generals of orders. This abbey has twenty-six immediate daughters, which are called *of it's generation*. The general chapter is always held at Citeaux. Only the Latin tongue is spoken in their general chapters. Formerly, Cardinals, Archbishops, and Bishops, used to be present at the chapters. Pope Eugenius III honoured it with his presence in the year 1148.

The habit of the Cistercian Monks is a white robe, in the nature of a cassock, with a black scapulary and hood, and is girt with a woollen girdle. In the choir they wear over it a white cowl.

The historians of the Cistercian order are not agreed as to the original of the nuns of this order. Some ascribe it to St Humbelina, sister of St Bernard; others to St Bernard himself. The most probable opinion is, that the first monastery of nuns of this order was founded at Tart, in the diocese of Langres, in the year 1120, by St Stephen, abbot of Citeaux. The austerity of the Cistercians, at their first institution, would not allow the women, who are tenderer than the men, to undergo so heavy a yoke. After the foundation of the monastery of Tart, several others were founded in France, as those of Fervaques in the diocese of Noion, Bladech in the diocese of St Omer, Montreuil near Laon, &c. The number of these monasteries increased so much, that, if we may believe the historians of the order, there were 6000 of them. The habit of the Cistercian nuns is a white tunic, and a black scapulary, and girdle.

REYNERUS,
p. 160.

Id. p. 62.

Monast. Angl.

The first monastery of Cistercians in *England* was that of Waverly, in Surrey, built, in the year 1129, by William Gifford, Bishop of Winchester. Though these Monks followed the rule of St Benedict, they were called, by the English, not *Benedictines*, but *white Fryars*. The catalogue of Cistercian monasteries, in the reign of Edward I, when that prince granted his protection to all the monasteries, amounted in number to sixty-two. Many more were erected afterwards, and Dugdale reckons up ninety-two. See BENEDICTINS.

S. CLARA'S-DAY. A festival of the Romish church, observed on the 12th of August.

One day, in the monastery of St Claire (as the legend relates) meal-time being come, she was told, that there was but one loaf of bread, and that not a large one, to serve the whole community. Notwithstanding this, she commanded one half to be given to the fryars, and reserved the other half for her nuns, to be divided into fifty parts, according to their number. This command, though a strange one, was yet humbly complied with by her servants; when, to their great surprise, these small portions, by the divine power, did so swell and grow bigger in the hands of the religious, that there was bread enough for the whole convent. See CLARISSES.

Hist. des Ord.
Relig. T. VII.
ch. 6.

CLARENINS. A particular congregation of religious, now abolished, so called from the river *Clarene*, in the march of Ancona, between Ascoli and the mountains of Norfia, where they were first established by brother Angelus, a Celestin hermit, who, upon the persecution raised against the Celestins, retired, with some companions, into Italy, and founded this new congregation. See CELESTINS.

After the death of their founder, the Clarenins put themselves under the jurisdiction of the ordinaries, and extended their congregation over the dioceses of Fermo, Ascoli, Spoleto, Amerina, Narni, Aquila, and Reato. There were likewise several convents of nuns, which were united to them, and had the same observances as the Clarenins. At the request of some of the Clarenins, Pope Sixtus IV granted them a Bull, by which they had permission to throw themselves under the government of the General of the Franciscans, whose habit from thence forward they took. This occasioned a division among them, some adhering to the old observances, and continuing

continuing under the jurisdiction of the ordinaries, the others following the rule of St Francis, and being in obedience to the General of that order. At length, in 1566, Pope Pius V, by his Bull, abolished the congregation of Clarenins, and incorporated them into the order of St Francis. See FRANCISCANS.

CLARISSES. An order of nuns, so called from their founder St Clara. Hist. des Ord. Relig. T. VII. ch. 25. She was of the town of Assisa, in Italy, and, having renounced the world, to dedicate herself to religion, gave birth to this order, in the year 1212; which comprehends, not only those nuns, who follow the rule of St Francis, according to the strict letter, and without any mitigation, but those likewise, who follow the same rule, softened and mitigated by several Popes.

The reputation of St Clara, being very great, soon gained her a great number of followers; for whom several monasteries began to be erected in several parts of Italy. In the year 1219, the order passed into Spain, and presently after into France. In the year 1224, St Francis, at the request of St Clara, prescribed rules for the government of the Clarisses; in which he forbade them to have any possessions, and enjoined them silence from the compline to the tierce of the following day. He gave them for their habit three tunics and a mantle. The rules of the Clarisses were approved by Gregory IX, and Innocent IV.

The order of St Clara, which had made a great progress during the life of the founder, made a still greater after her death, and is at present one of the most flourishing orders of nuns in Europe.

In Italy there are monasteries of Clarisses, some of which take the name of *nuns* Ib. ch. 28. of the *strict observance*, others that of *solitaries of the institution of St Peter of Alcantara*. The former had for their foundress Frances de Jesus-Maria, of the house of Farnese, who built their first monastery at Albano, in the year 1631. These nuns observe the rule of St Clara in its utmost rigour. The others had for their founder Cardinal Barberini, who built their first monastery in the town of Farfa. They were denominated from St Peter of Alcantara, because, in all things, they imitated the rigorous and penitent life of that saint.

After Ferdinand Cortez had conquered Mexico for the King of Spain, Isabella Ibid. ch. 48. of Portugal, wife of the Emperor Charles V, sent thither some nuns of the order of St Clara, who made several settlements there, particularly at Zuchimilci, Tetzeuci, Quauithitlani, Telmanaci, Tapeaca, Thevacana, and in several other places. Near their monasteries were founded communities of Indian young women, to be instructed by the Clarisses in religion, and such works as were suitable to persons of their sex. These communities of Indian girls are so considerable, that they usually consist of no less than four or five hundred. See CAPUCHINS, FRANCISCANS, and URBANISTS.

CLEMENCY. The ancient Greeks and Romans deified this virtue. She had an altar erected to her at Athens.

Urbe fuit media nulli concessa potentum
Ara Deum : mitis posuit Clementia sedem,
Et miseri fecere sacram : sine supplice nunquam
Illa novo ; nulla damnavit vota repulsa :
Auditi quicunque rogant ; noctesque diesque
Ire datum, & solis numen placare querelis.
Parca superstitio : non thurea flamma, nec altus
Accipitur sanguis ; lachrymis altaria fudant.
Mite nemus circa, cultuque insigne verendo
Vittatae laurus, & supplicis arbor olivæ.
Nulla autem effigies, nulli commissa metallo
Forma deæ ; mentes habitare & pectora gaudet.

STATIUS.

*An altar in the midst of Athens stood,
Erected to no great and pow'rful god.
Here humble Clemency had fix'd her seat,
And crowds of suppliant at her altar wait.
All, who invoke her gracious name, are heard,
Nor is the wretch's suit in vain preferr'd.*

Frugal

*Frugal her sacred rites : no putrid gore
Of slaughter'd victims floods her sacred floor :
With sighs and groans each votary appears,
And wets her altar only with his tears.
Hard by a grove extends it's milder shade,
By laurel, and the peaceful olive, made.
No image there is plac'd in gilded shrine,
No metal counterfeits her form divine.
In minds the goddess sits enshrin'd alone,
The breast her temple, and the heart her throne.*

Clemency had a temple dedicated to her, by order of the Roman Senate, after the death of Cæsar. The poets describe her as the guardian of the world, and she is pictured holding a branch of laurel and a spear, to shew that Clemency ought to make part of the character of a great warrior.

CLERC. In Latin *Clericus*. The word originally was used to denote a *learned man*, or a *man of letters* : whence (the nobility and gentry being usually bred up to the exercise of arms, and none left, but the ecclesiastics to cultivate the sciences) the term became appropriated to *church-men*, who are from thence called *Clerics*, or *Clergymen*. It is derived from the Greek word κλήρῳ, which signifies a *portion* ; the men of this order being, in a peculiar sense, the *portion of the Lord*. See **CLERGY**.

TILLEM.
Hist. Ecclef.
T. III. Vie de
S. Augustin.

CLERCS. A community of priests, deacons, and subdeacons, anciently established by St Augustin, Bishop of Hippo, in Africa. They consisted of such as served his church, and they had their dwelling in his episcopal palace. They lived together after the manner of the first Christians. The good Bishop ordained no Clerc, who would not engage to live with him in the same manner ; inasmuch that, if any one quitted this manner of life, he deprived him of his Clericate, and degraded him, as a deserter of the holy society he had embraced, and the profession he had vowed.

These ecclesiastics lived with Augustin in poverty, subsisting by the charity of the Church, and the offerings of the faithful. The good Bishop always eat with them. The expence of their table and habits was very moderate. No woman was allowed to come into the house ; and, if his episcopal function obliged Augustin sometimes to pay visits to women, he always went accompanied by one of his Clercs.

Hist. des Ord.
Relig. T. II.
ch. 51.

In the XIVth century, one Gerard Groot, a pious gentleman of Deventer, in the diocese of Utrecht, having determined to embrace a religious life, and being very rich, converted his paternal seat at Deventer into a religious house, and established in it a *society of Clercs*, who were to live in common, and for whose subsistence he provided. Besides the hours of prayer, and other exercises, which he prescribed them, he enjoined them to transcribe the lives of the Fathers, and to correct them from the old originals. This pious man died in the year 1384.

After his death, the number of his Clercs increasing, they sent out colonies into several places, and were soon spread over Friesland, Westphalia, Guelderland, Brabant, and Flanders. Their principal houses were at Deventer, Hulsbergen, Doefbourg, Groningen, Horn, Nimeguen, Utrecht, Antwerp, Munster, Wesel, Cologne, Emmerick, Brussels, Malines, Bolduc, Cambray, and Liege. They were under the jurisdiction of the Bishops ; which is the reason why they did not observe the same regulations in all the houses : for the Bishops, in whose dioceses their houses were situated, made what alterations they thought fit. They have lost several of their houses, some of them having been given to other orders ; as those of Liege to the Jesuits in 1581, and that of Brussels to the nuns of St Clara.

The congregations of *regular Clercs* are very numerous, and spread over most parts of Europe. There are

1. **REGULAR CLERCS OF THE GOOD JESUS.** See **GOOD JESUS (REGULAR CLERCS OF.)**

2. **REGULAR CLERCS OF S. MAIEUEL.** See **S. MAIEUL (REGULAR CLERCS OF.)**

3. **REGULAR**

3. REGULAR CLERCS OF THE MOTHER OF God. *See* MOTHER OF GOD (REGULAR CLERCS OF.)
4. REGULAR CLERCS MINORS. *See* MINORS.
5. REGULAR CLERCS OF S. PAUL. *See* S. PAUL (REGULAR CLERCS OF.)
6. REGULAR CLERCS THEATINS. *See* THEATINS.

CLERGY. The general name given to the body of ecclesiastics of the Christian church, in contradistinction to the *Laity*. *See* CLERC and LAITY.

The distinction of Christians into Clergy and Laity was derived from the Jewish church, and adopted into the Christian by the Apostles themselves. Wherever any number of converts were made, as soon as they were capable of being formed into a congregation, or church, a Bishop, or Presbyter, with a Deacon, were ordained to minister to them, as Epiphanius relates from the ancient histories of the Church. The author of the comments on St Paul's Epistles, under the name of St Ambrose, says indeed, that, at first, all Christ's disciples were Clergy, and had all a general commission to preach the gospel, and baptize: but this was in order to convert the world, and before any multitude of people were gathered, or Churches founded, wherein to make a distinction. But, as soon as the Church began to spread itself over the world, and sufficient numbers were converted to form themselves into a regular society, then rulers, and other ecclesiastical officers, were appointed among them, and a distinction made, that each might not interfere with the other.

BINGHAM, Orig. Eccles. B. I. ch. 5.

Hæref. 75.

AMBROS. Comm. in Eph. 4.

The Clergy, originally, consisted only of Bishops, Priests, and Deacons: but, in the III^d century, many inferior orders were appointed, as subservient to the office of deacon, such as sub-deacons, acolythists, readers, &c.

There is another name for the Clergy, very commonly to be met with in the ancient Councils, which is that of *Canonici*; a name derived from the Greek word *Κανών*, which signifies, among other things, the roll or catalogue of every Church, in which the names of the ecclesiastics, belonging to each church, were written.

The privileges and immunities, which the Clergy of the primitive Christian Church enjoyed, deserve our notice. In the first place, whenever they travelled upon necessary occasions, they were to be entertained by their brethren of the Clergy, in all places, out of the public revenues of the Church. When any Bishop or Presbyter came to a foreign Church, they were to be complimented with the honorary privilege of performing divine offices, and consecrating the Eucharist in the church. If any controversies happened among the Clergy, they freely consented to have them determined by their Bishops and Councils, without having recourse to the secular magistrate for justice. The great care the Clergy had of the characters and reputations of those of their order, appears from hence, that, in all accusations, especially against Bishops, they required the testimony of two or three witnesses; according to the Apostle's rule: they likewise examined the character of the witnesses, before their testimony was admitted; nor would they suffer an heretic to give evidence against a Clergyman. These instances relate to the respect, which the Clergy mutually paid to each other.

BINGHAM, ubi supra, B. V. ch. 1.

With regard to the respect paid to the Clergy by the civil government, it consisted, chiefly, in exempting them from some kind of obligations, to which others were liable, and in granting them certain privileges and immunities, which others did not enjoy. Thus, by a law of Justinian, no secular judge could compel a Bishop to appear in a public court, to give his testimony, but was to send one of his officers to take it from his mouth in private: nor was a Bishop obliged to give his testimony upon oath, but only upon his bare word. Presbyters, we find, were privileged from being questioned by torture, as other witnesses were. But a still more extensive privilege was, the exemption of the Clergy from the ordinary cognizance of the secular courts in all causes purely ecclesiastical; such being reserved for the hearing of the Bishops and Councils, not only by the canons of the Church, but by the laws of the State also; as appears from several rescripts of the Emperors Constantius, Valentinian, Gratian, Theodosius the Great, Arcadius and Honorius, Valentinian II, and Justinian.

Id. ib. ch. 2.

Novel. 123. c. 7.

Cod. Just. l. ix. Tit. 41.

Cod. Th. l. xvi. Tit. 2. leg. 12.

Another privilege, which the Clergy enjoyed by the favour of Christian princes, was, that, in certain cases, they were exempt from some of the taxes, laid upon the rest of the Roman empire. In the first place, they were exempt from the *Census Caputum*, or *personal tribute*; but not from the *Census agrorum*, or tribute arising from mens lands and possessions. In the next place, they were not obliged to pay

BINGHAM, ubi supra, ch. 3.

Cod. Th. l. xvi. Tit. 2. leg. 10.

Cod. Th. l. vii.
Tit. 13. leg.
22.

Cod. Th. 1.
xvi. Tit. 2.
leg. 8.

Cod. Theod.
l. xvi. Tit. 2.
leg. 8.

Cod. Th. 1.
xvi. Tit. 2.
leg. 40.

Cod. Th. 1.
xvi. Tit. 2.
leg. 10.

Cod. Th. 1.
xvi. Tit. 2.
leg. 24.

the *Aurum Tironicum*, soldiers-money, nor the *Equi Canonici adæratio*, horse-money; which were taxes laid on some provinces, for furnishing the Emperor with new levies, and fresh horses, for the wars. A third tax, from which the Clergy was exempt, was the χρυσόργυρον, the silver and gold tax, which was laid upon trade and commerce; and the fourth the *Metatum*, so called from the word *Metatores*, which signifies the Emperor's fore-runners or harbingers; being a duty incumbent on the subjects of the empire to give entertainment to the Emperor's court and retinue, when they travelled. The Clergy was also exempt from contributing to the reparation of highways and bridges, and from the duties called *Angariæ* and *Parangariæ*, &c. by which the subjects were obliged to furnish horses, and carriages, for the conveying of corn, for the use of the army.

Another sort of immunity, which the Clergy enjoyed, was their exemption from civil offices in the Roman empire. But this privilege was confined to such of the Clergy as had no estates, but what belonged to the Church, by the laws of Constantine. For the Christian princes always made a wide difference between the public patrimony of the Church, and the private estates of such of the Clergy, as had lands of a civil or secular tenure. For the one, the Clergy were obliged to no duty or burthen of civil offices; but for the other they were, and could not be excused from them otherwise, than by providing proper substitutes to officiate for them.

BINGHAM,
ubi supra. B.
VI. ch. 2.

After this account of the privileges of the ancient Christian Clergy, it may not be improper to take some notice of the principal laws made for the regulation of their lives and conversations.

Can. Apost.
42.

JUSTIN.
Novel. 123.
c. 10.

Conc. Carth.
3. c. 25.

Conc. Nic.
c. 3.

BINGHAM,
ubi supra,

CHRYSS. de
Sacerd. l. 4.
c. 3 and 4.

HIERON. Ep.
2. ad Nepot.

Concil. Tur-
ron. c. 3.
Concil. Cabil-
lon. c. 1.

Conc. Carth.
4. c. 16.

And, first, we may observe what sort of crimes were thought worthy of degradation. It was not every slight failing or infirmity, for which a Clergyman was degraded, but only crimes of a deeper die, such as theft, murder, fraud, perjury, sacrilege, and adultery: To which may be added, drinking and gaming, those two great consumers of time, and enemies to all noble undertakings, and generous services; as also, the taking of money upon usury, which is condemned by many of the ancient canons as a species of covetousness and cruelty. And therefore, instead of lending upon usury, the Clergy was obliged to be exemplary for the contrary virtues, hospitality and charity to the poor, frugality and a contempt of the world. And, to guard against defamation and scandal, it was enacted by the canons of several councils, that no Bishops, Presbyters, or Deacons, should visit widows and and virgins alone, but in the company and presence of some other of the Clergy, or some grave Christians.

With regard to the laws, more particularly relating to the exercise of the duties and offices of their function; the Clergy were, in the first place, obliged to lead studious lives. But it was not all sorts of studies, that were equally recommended to them: the principal was the study of the holy scriptures, as being the fountains of that learning, which was most proper for their calling. Next to the scriptures, they were to study the canons of the Church, and the best ecclesiastical authors. In after ages, in the time of Charles the Great, we find some laws obliging the Clergy to read, together with the canons, Gregory's book *de Cura Pastoralis*. As to other books, they were more cautious and sparing in the study and use of them. Some canons forbade a Bishop to read Heathen authors; nor was he allowed to read heretical books, except when there was occasion to confute them, or to caution others against the poison of them. But the prohibition of heathen learning was to be understood with a little qualification. It was only forbidden so far as it tended to the neglect of scripture and more useful studies. I pass over the obligations incumbent on them to attend the daily service of the Church, to be pious and devout in their public addresses to God, to be zealous in defending the truth, and maintaining the unity of the Church, &c.

BINGHAM,
ubi supra, c. 4.

Conc. Chal-
ced. c. 7.

Can. Apost.
c. 15 and 16.

SYNES. Ep.
67.

Conc. Aga-
then. c. 52.

By the ecclesiastical laws, no Clergyman was allowed to relinquish or desert his station without just grounds and leave: yet, in some cases, resignation was allowed of; such as old-age, sickness, or other infirmity. No Clergyman was to remove from one diocese to another, without the consent, and letters dimissory, of his own Bishop. The laws were no less severe against all *wandering* Clergymen, or such as, having deserted their own Church, would fix in no other, but went roving from place to place: these some of the ancients called Βαδύτιβοι or *Vacantivi*. By the laws of the Church, the Bishops were not to permit such to officiate in their dioceses, nor indeed so much as to communicate in their Churches. Other laws there were, which

which obliged the Clergy to residence, or a constant attendance upon their duty. The council of Sardica has several canons relating to this matter. Others inhibited pluralities, or the officiating in two parochial churches. In pursuance of the same design, of keeping the Clergy strict and constant to their duty, laws were also made to prohibit them following any secular employment, which might divert them too much from their proper business and calling. In some times, and places, the laws of the Church were so strict about this matter, that they would not suffer a Bishop, or Presbyter, to be left trustee to any man's will. By other laws they were prohibited from taking upon them the office of pleading at the bar in any civil contest.

Can. Apost.

c. 7, 81, 83.

Just. Nov.

123. c. 6.

Another sort of laws respected the outward behaviour of the Clergy. Such were the laws against corresponding and conversing too freely with Jews, and Gentile philosophers; and the canons, which restrained them from eating and drinking in a tavern, or being present at the public theatres. To this sort of laws we may reduce the ancient rules, which concern the garb and habit of the Clergy; which were to be such, as might express the gravity of their minds, without any affectation, or superstitious singularity. As to the kind or fashion of their apparel, it does not appear, for several ages, that there was any other distinction observed therein between them and the laity, than the modesty and gravity of their garb; without being tied to any certain habit, or form of dress.

Conc. Eliber.

c. 50.

Can. Apost.

c. 70.

These were the principal laws and regulations, by which the Clergy of the primitive Christian Church were governed; and it is remarkable, that the apostate Emperor Julian was so convinced of their excellency, that he had a design of reforming the Heathen priesthood upon the model of the Christian Clergy.

JULIAN.

Fragment. Ep.

p. 542.

I shall conclude this account of the primitive Clergy with one or two of those noble panegyrics and encomiums, which the ancient Christian writers give of their virtues and discipline in general. It was the business of their lives to traverse every corner of the world, to make converts and proselytes to Christianity: and they were so far from making a gain thereof, that many of them took nothing for their service, and those, who did, took only what was necessary to their present subsistence. The discourses of the philosophers were only eloquent harangues against their own vices; whereas, the Christian philosophers expressed their profession, not in their words or habit, but in the real virtues of the soul. They did not talk great, but live well; and so attained to that glory, which the philosophers, with all their pretences, could never arrive at. Lactantius, Gregory Nazianzen, Tertullian, Cyprian, and all the ancient apologists, triumph over the Gentiles upon the same topic; whose arguments might easily have been retorted, had not the Christian teachers been generally men of a better character, and free from those imputations, which they cast upon their adversaries.

ORIG. contra

Cels. lib. 3.

MINUC.

Octav.

The Clergy of the *Church of Rome* are distinguished into *regular* and *secular*. The regular Clergy consists of those monks, or religious, who have taken upon them Holy Orders, and perform the offices of the priesthood in their respective monasteries. The secular Clergy are those, who are not of any religious order, and have the care and direction of parishes. The *Protestant* Clergy are all seculars.

The Romish Church forbids the Clergy of her communion to *marry*, and pretends that a vow of perpetual celibacy, or abstinence from conjugal society, was required of the Clergy, as a condition of their ordination, even from the apostolical ages. But the contrary is evident from innumerable examples of Bishops and Presbyters, who lived, in those early ages, in a state of matrimony. It is generally agreed by ancient writers, that most of the Apostles were married: It is indeed a matter of dispute among the learned, whether St Paul was married, or not; though the major part incline to think that he always lived a single life. After the apostolical age, we meet with several married Clergymen. Novatus was a married Presbyter of Carthage, and Cyprian also was a married man. Phileas, Bishop of Thmuis, had both wife and children, as Eusebius informs us. In the council of Nice, an. 325, a motion was made, that a law might pass to oblige the Clergy to abstain from all conjugal society: but it was strenuously opposed by Paphnutius, a famous Egyptian Bishop, who pleaded, that marriage was honourable, and that so heavy a burthen, as abstaining from it, ought not to be laid upon the Clergy. Upon which the motion was laid aside, and every man left to his liberty, as before. All that Valesius, after Bellarmin, has to say against this, is, that he suspects the truth of

BINGHAM,

ubi supra, B.

IV. ch. 5. §.

5, &c.

AMBROS.

CLEM. ALEX.

EUSEB. ORI-

GEN, &c.

CYPR. Ep.

49. ad Cornel.

Lib. vi. c. 42.

SOCRAT. I.

i. c. 11.

SOZOM. I. i.

c. 23.

VALES. Not.

in Socrat. I. i.

c. 11.

Bibliothèque,
T. II.

of the thing, and begs leave to dissent from the historians; which is but a poor evasion in the judgment of Du-Pin himself; who, though a Romanist, makes no question but that the council of Nice decreed in favour of the married Clergy. The same thing is evident from other councils of the same age; as the councils of Gangra, Ancyra, Neocæsarea, Eliberis, and Trullo.

CLIO. A Poetical Divinity. She is one of the nine Muses, and teaches to sing the actions of illustrious men: on which account Horace invokes her.

Od. 12. l. i.

Quem virum, aut heroa, lyra, vel acri
Tibia sumes celebrare, Clio?

*Harmonious Clio, lofty muse!
What man, what hero, wilt thou chuse,
To celebrate his rising fame,
And consecrate in verse his name?*

She is said to be the daughter of Jupiter and Mnemosyne, the goddess of memory. Her name is derived from the Greek κλέος, glory, or ἀπο τῆς κλείειν, to celebrate. She is usually represented under the form of a young woman, crowned with laurels, holding a trumpet in her right hand, and a book in her left, with the name of Thucydides written in it. Ovid, in his *Art of Love*, disclaims her assistance.

Lib. i. ver. 27.

Non mihi sunt visæ Clio, Cliûsque sorores,
Servanti pecudes vallibus, Ascra, tuis.

*Nor Clio, nor her sisters have I seen,
As Hesiod saw them on the shady green.*

DRYDEN.

See MUSES.

Epit. Divin.
Inst. cap. 20.

CLOACINA. The goddess of jakes and common-sewers, amongst the ancient Romans. Lactantius says, Tatius found the image of a woman in a large common-sewer (*Cloaca*), which he consecrated, and made a goddess of it, under the name of *Cloacina*.

Mr Pope has found a very proper employment for this deity.

Dunciad,
Variorum, B.
II, l. 79.

*A place there is, betwixt earth, air, and seas,
Where from Ambrosia Jove retires for ease.
There in his seat two spacious vents appear;
On this he sits, to that he lends an ear,
And hears the various vows of fond mankind;
Some beg an eastern, some a western wind:
All vain petitions, mounting to the sky,
With reams abundant this abode supply.
Amus'd he reads, and then returns the bills,
Sign'd with that ichor, which from gods distils.
In office here fair Cloacina stands,
And ministers to Jove with purest hands.
Forth from the heap she pick'd her vot'rie's pray'r,
And plac'd it next him, a distinction rare!
Oft as he fish'd her nether realms for wit,
The goddess favour'd him, and favours yet.
Renew'd by ordure's sympathetic force,
As oil'd with magic juices for the course,
Vig'rous he rises from th' effluvia strong,
Imbibes new life, and scours and stinks along.*

PAUSAN. in
Attica.

CLOEIA. [Gr.] A festival, celebrated anciently at Athens, on the sixth of the month Thargelion, in honour of the goddess Ceres, worshipped in a temple, near the Acropolis of Athens, under the name of Χλόη, which signifies grass, she being the goddess of the earth, and it's fruits.

CLOTIO.

CLOTHO. One of the three *Parcæ*, or *Fates*, in the Pagan system of Theology. See **FATES**.

CLUNIAC MONKS. Religious of the order of **CLUGNI**. It is the first branch of the order of St Benedict.

St Bernon, of the family of the Earls of Burgundy, was the founder of this order. In the year 910, he built a monastery, for the reception of Benedictin Monks, in the town of Clugni, situated in the *Majonnois*, a little province of France, on the river Grône.

The Monks of Clugni (or Cluni) were remarkable for their sanctity. They every day sang two solemn masses. They so strictly observed silence, that they would rather have died than break it before the hour of prime. When they were at work, they recited psalms. They fed eighteen poor persons every day, and were so profuse of their charity in Lent, that, one year, at the beginning of Lent, they distributed salted meat, and other alms, among 7000 poor. Hist. des Ord. Relig. T. V. ch. 18.

The preparation they used for making the bread, which was to serve for the Eucharist, is worthy to be observed. They first chose the wheat grain by grain, and washed it very carefully. Then a servant carried it, in a bag, to the mill, and washed the grind-stones, and covered them with curtains. The meal was afterwards washed in clean water, and baked in iron moulds.

The extraordinary discipline, observed in the monastery of Clugni, soon spread its fame in all parts. France, Germany, England, Spain, and Italy, desired to have some of these religious, for whom they built new monasteries. They also passed into the east, and there was scarce a place in Europe, where the order was not known.

The principal monasteries, in which the discipline and rules of Clugni were observed, were those of Tullies in the Limousin, Aurillac in Auvergne, Bourg-dieu and Massay in Berri, St Bennet on the Loire in the Orleanois, St Peter le vif at Sens, St Allire of Clermont, St Julian of Tours, Sarlat in Perigord, and Roman-Mourier in the country of Vaux.

This order was divided into ten provinces, being those of Dauphiné, Auvergne, Poitiers, Saintonge, and Gascony in France; Spain, Italy, Lombardy, Germany, and England.

At the general chapters, formerly held yearly, and now every three years, two visitors are chosen for every province, and two others for the monasteries of nuns of this order, fifteen deffinitors, three auditors of causes, and two auditors of excuses. There were formerly five principal priories, called the five first daughters of Clugni; but, since the dissolution of the monasteries in England, which involved that of St Pancrace at Lewes in Suffex, there remain but four principal priories, being those of *La Charité sur Loire*, *St Martin des champs* at Paris, *Souvigni*, and *Souxillanges*.

The Cluniac Monks were first brought into England by William, Earl of Warren, about the year of our Lord 1077. These religious, though they lived under the rule of St Benedict, and wore a black habit, yet, because their discipline and observances differed in many things from those of the Benedictins, therefore they were not called *Benedictins*, but *Monks of the order of Clugni*. In the reign of Henry V, the Cluniac monasteries, by reason of the war between England and France, were cut off from the obedience of the Abbot of Clugni, nor were they permitted to have any intercourse with the monasteries of their order out of England. The monasteries of Cluniac Monks, in England, amounted in number to thirty-eight. See **BENEDICTINS**. REYNERUS, P. 158. Id. p. 209.

CNEPH, or CNUPHIS. So the ancient Egyptians, particularly the people of Thebais, called the sovereign, intellectual, principle, by which the world was framed. They represented him in the shape of a man, of a dark blue complexion, holding a girdle and a scepter, with a royal plume on his head, and thrusting forth an egg out of his mouth, from whence proceeded another god, whom they named Ptha, and the Greeks Vulcan. The reason of this hieroglyphic is thus given: namely, because this intellectual being is difficult to be found out, hidden and invisible, the giver of life, and king of all things, and because he is moved in an intellectual and spiritual manner; which is signified by the feathers on his head. The egg, which proceeds from his mouth, is interpreted to be the world. CUDWORTH, Intellectual System, p. 317. EUSEB. Præp. Evang. l. iii. c. 11.

COCYTUS. One of the rivers of Hell, according to the Theology of the Poets. It has its name, ἀπὸ τοῦ κωκύειν, from *groaning* and *lamenting*. Hence Milton :

Paradise lost,
Book ii, ver.
579.

*Cocytus, nam'd of lamentation loud,
Hear'd on the rueful stream.*

It is a branch of the river Styx, and flows, according to Horace, with no rapid stream.

Od. xiv. lib.
2. ver. 17.

*Vifendus ater flumine languido
Cocytus errans.*

————— *we all must go,
Where dull Cocytus' waters, languid, flow.*

See STYX, ACHERON, and PHLEGETHON.

CAVE, Hist.
Literar. Sac.
Arian. p. 183.

COELESTIS DEA. [Lat.] The heavenly goddess. A deity, worshipped anciently in Africa, and supposed to be the same as the Mithra of the Persians, and Astarte of the Phœnicians. She had a splendid temple at Carthage, dedicated by one Aurelius, a Pagan High-priest, and destroyed by another Aurelius, created Bishop of Carthage, in the year 390 ; who converted the Pagan temple into a Christian church, and placed his episcopal chair in the very place, where the statue of the goddess stood. There is, on a marble at Florence, the following inscription to this deity :

CAELESTI. AUG. SAC.
Q. M—TIUS PRIMUS
AD AMPLIATIONEM
TEMPLI ET GRADUS
DONAVIT)—(. CXXV.
VOT. SOL. LIB. ANI.

And, at Rome, on the base of a stone, on which the statue of this deity was placed, is found this inscription.

INUICTAE CAELESTI.

BARON. ad
Ann. 408.

Lib. xii.

COELICOLÆ. [Lat.] *Heaven-worshippers*, condemned, in the rescripts of the Emperor Honorius, amongst heathens and heretics. Who they were, and what were their particular tenets, is a point of great uncertainty. They are ranged, in the Theodosian Code, under the title of *Jews* ; whence some have thought, they were apostates from the Christian religion. However, it is pretty plain, they were not under the jurisdiction of the Jewish Patriarch, but had certain superiors of their own, whom they called *Majores*.

COELUS. *Heaven.* The most ancient of the gods, in the Pagan system of Theology. He was the father of *Saturn*, whom he had by *Vesta*, or *Terra*. The Greeks called him Οὐρανός, *Uranus*. Saturn is said to have bound his father, and castrated him ; and they relate, that from the blood of the wound were produced the three Furies, *Alceō*, *Tysiphone*, and *Megæra* ; and that from the genital parts, cut off and thrown into the sea, sprang the goddess *Venus*.

Lactantius says, that *Cælus* was some powerful and aspiring prince, who, affecting to be a god, called himself *the son of the ambient sky*. And Diodorus relates that *Uranus* was the first King of the *Atlantides*, and that, for his great skill in Astronomy, and his extraordinary beneficence towards mankind, he was called *The eternal king of the universe*.

COEMETERY. [Gr.] *A burying-place*, so called, ἀπὸ τοῦ κοιμᾶν, *a dormiendo*, because death is, by a metaphor, taken for a state of *sleeping*, or *rest*, especially in the language of scripture.

BINGHAM,
Orig. Eccles.
B. XXIII.
ch. 1.

That the primitive Christians had places set apart for the burial of their dead, is evident from hence, that they often met, in the times of persecution, to celebrate divine

divine service at the graves and monuments of the martyrs. Nor is it less certain, that there was no burying the dead in churches, as is the modern practice, for the first three hundred years. Their churches, during that time, were chiefly, if not solely, in cities : and the Roman laws forbade the burying in cities to persons of every rank and quality. *In urbe ne sepelito, neve urito*, let no one bury, or burn, in the city, was one of the original laws of the twelve tables : and hence it was, that graves and monuments were commonly erected by the high-way's side, without the cities. Thus St Cyprian was buried in the *Via Mappaliensi*, and St Laurence in the *Via Tiburtina*. If afterwards we meet with martyrs lying in churches, it is to be understood only of the relics of martyrs translated into the city-churches, or of churches newly built in the country over the graves and monuments of the martyrs : which practice gave the first occasion, in future times, to the innovation of burying the dead in churches.

CICERO, de
Legibus, lib.
ii. n. 58.

VARRON, de
Lingua Latina,
lib. v.

Passio Cypriani,
p. 14.

The common way of burial, among the Christians of the three first centuries, was either in graves, with monuments erected over them, in the public roads ; or else in vaults (or catacombs) made, for the greater safety, in the fields, under ground. These vaults were called *Cryptæ* and *Arenaria*. See CATACOMB.

After the empire was become Christian, the laws, for many ages, forbade all burying in cities, and some new laws were made, restraining men from burying in churches. The first step, as has been observed, towards burying in churches, was the particular honour paid to martyrs in the IVth century, when the graves and monuments, where they lay buried, had new churches erected over them in the country ; or else their ashes and remains were translated into the city, and deposited in the churches. In this age, kings and emperors had the peculiar privilege of being buried in the *atrium* or church-porch ; and this was another step towards the universal practice of burying in churches. In the beginning of the VIth century, the people seem to have been admitted to the privilege of being buried in the church-porch : but still they were forbidden, both by the ecclesiastical and civil laws, to bury in the churches. However, in this period of time, kings, bishops, founders of churches, and other eminent persons, were, by some laws, allowed to be buried in churches. Thus the practice went on from step to step, till at last it was left to the discretion of the Bishops and Presbyters, to determine who should, or should not, be buried in churches. Then the Christians in general became fond of the privilege, from a superstitious opinion, that their souls would be greatly benefited by their bodies being deposited in some church.

Cod. Th. lib.
ix. Tit. XVII.
leg. 6.

Cod. Just. lib.
ii. Tit. II.
leg. 2.

‘ This custom (says the learned Rivet) which covetousness and superstition brought in, I wish were abolished, with other relics of superstition among us, and that the ancient custom were revived, to have public burial-places in the free and open fields, without the gates of cities. This would be more convenient for civil uses also : because, in close places, the air cannot but be affected with the nauseous smell of dead bodies : there is no good done by it to the dead, and the living are in manifest danger by it.’ The same complaint has been made by several Roman-Catholic writers ; and the innovation has been thought a grievance by many learned and judicious persons of our own nation, who could have wished to have seen it rectified at, or since, the Reformation. See BURIAL, GRAVE, and FUNERAL RITES.

Exercit. in
Genes. xlvii.

COENOBITES. One sort of *Monks*, in the primitive Christian church. They were so called, ἀπὸ τῆ κοινῆ βίῃ, from *living in common* ; in which they differed from the *Anchorets*, who retired from society, and lived in private cells in the wilderness.

BINGHAM,
Orig. Eccles.
B. VII. ch. 2.
§. 3.

‘ The Cœnobitic life (says Cassian) took its rise from the times of the Apostles, and was the state and condition of the first Christians, according to the description given of them by St Luke in the *Acts*. The whole Church, at that time, was composed of persons, who lived in *common*, with a perfection, which, at present, we rarely find in those, who live in the monasteries. But, after the death of the Apostles, the zeal of the faithful growing cooler, on account of the great number and the weakness of those, who were converted from Paganism, there soon ensued, not only among the members, but the heads also, and governors of the Church, a great relaxation from their first perfection : then those, who still retained the fervour, which the Apostles had kindled, and who remembered what they had

CASSIAN.
Collationes
Patrum, 18,
c. 5.

‘ seen those holy men practise in their life-time, left the cities, and retired to private places not far distant, in order to practise, in particular, the rules the Apostles had laid down for the observation of the whole Church. Thus, retiring by degrees more and more from the communion of the faithful, and abstaining from marriage, and the conversation of the world, they acquired the name of Monks and Solitaries, and that of *Cænobites*, because they lived, and had all things, *in common.*’ See ANCHORETS, MONKS, HERMITS, &c.

COLARBASIANS. See MARCOSIANS.

COLLECTS. The short prayers, into which the public devotion of the Church is divided; so called, either because they are repeated, when the people are *collected*, or gathered together; or rather because of their comprehensive brevity, the minister *collecting* into short forms the petitions of the people, which had before been divided between him and them by versicles and responses.

BINGHAM,
Orig. Ecclef.
B. XV. ch. 1.
§. 4.

In the primitive Church, the *Collects* were repeated by the Bishop alone, after the joint prayers of the Deacon and the congregation. They were called by the Greeks *ἐπικλήσεις*, because they were a direct *invocation* of God, by way of benediction, and not an *exhortation* to pray, which was the office of the Deacon.

COMBER,
Hist. of Litur-
gies, P. 2. §.
14.

That most of the *Collects* of our own liturgy are very ancient, appears from their conformity to the Epistles and Gospels, which are thought to have been selected by St Jerom; for which reason many believe, that the *Collects* likewise were first framed by that Father. In the year 492, Gelasius, Bishop of Rome, ranged the *Collects*, which were then used, into order, and added some new ones of his own: which office was again corrected by Pope Gregory the Great in the year 600, whose Sacramentary contains most of the *Collects* we now use. But our reformers observing that some of these *Collects* were afterwards corrupted by superstitious alterations, and additions, and that others were quite left out of the Roman Missals, and new ones added in their room; they therefore examined every *Collect* strictly, corrected them, and restored the old ones. At the Restoration, every *Collect* was again reviewed, and the whole collection corrected and set right. See EPISTLE and GOSPEL.

BINGHAM,
Orig. Ecclef.
B. VI. ch. 4.
§. 20.

COLLOBIUM. [*Lat.*] A garment, worn by Bishops and Presbyters, in the primitive ages. It was a short coat, with short sleeves, and so called from the Greek *κόλοβος*, *curtus*. It was an usual garment among the Romans; and therefore a Bishop or Presbyter's wearing a *Collobium*, is no proof that the clergy, in those early times, were distinguished by their habit from the laity, as some have thought, but is rather a proof of the contrary. See CLERGY.

EPIPH. HER.
59.

COLLUTHIANS. A religious sect, which arose in the IVth century, on occasion of the mildness and indulgence shewn to Arius by Alexander, Patriarch of Alexandria. They were so denominated from Colluthus, a Priest of Alexandria, who, pretending to take offence at the too great lenity and condescension of the Bishop, took occasion from thence to form a schism, and began to hold separate assemblies. At length he proceeded so far as to ordain Priests, pleading the necessity of it in order to oppose Arius. To his schism he added heresy, teaching that God was not the author of the evils and afflictions of this life. He was condemned in a council, held by Hosius, at Alexandria, in the year 319 or 320, and the Priests, ordained by him, degraded. However, some of his party continued refractory, and joined the Arians and Meletians.

EPIPH. HER.
78.
A. D. 380.

COLLYLYRIDIAN. Ancient Heretics, who idolized the Virgin Mary, worshipping her as a goddess, and offering to her little cakes, which the Greeks call *κολλύρα*. This sect consisted chiefly of Arabian women. St Epiphanius wrote against this extravagant superstition, and shewed them how to distinguish between the honour, which ought to be paid to the Virgin, and that worship, which is due only to the Creator of all things.

Hist. des Ord.
Relig. T. III.
ch. 5.

COLORITES. A particular congregation of Augustin Monks, founded by one Bernard of Rogliano, in Calabria, about the year 1530. It took its name from a little

a little mountain named *Colorito*, in the diocese of Cassano, of the kingdom of Naples ; on which mountain there is a Church dedicated to the Holy Virgin, which is of an ancient foundation. This Bernard was an holy priest, a native of the village of Rogliano, who, being desirous to quit the conversation of the world, and live in solitude, took the habit of an hermit, and built a little cell near this Church, where he lived in the practice of the greatest austerities ; infomuch, that many pressed to receive spiritual instructions from him ; some of whom, touched with the piety of his discourses, renounced the world, and became his disciples. Their number increasng every day, the dukes of Bisignano, in 1562, gave them this mountain, with it's whole territory ; which was confirmed by Pope Pius IV. These religious, who had taken the name of *Colorites* from the mountain, where they were established, embraced the rule of St Augustin, and made their solemn vows in 1591. Their habit consisted of a tawney-coloured gown, and a mantle, which reached only to their knees. They submitted, in the year 1600, to the General of the Augustin hermits. Clement VIII approved this congregation, which afterwards made some progress, having at present ten or eleven convents, in which the monks live in a strict observance of the rule of St Augustin. See AUGUSTINS.

COLOSSIANS (EPISTLE TO THE). See EPISTLES OF S. PAUL.

COMBADAXUS. A deity of the Japonese. He was a Bonze, or Indian Priest, concerning whom the Japonese tell the following story. When he was about eighty years old, he ordered a magnificent temple to be built, and, pretending to be weary of life, gave out, that he would retire into a cavern, and sleep ten thousand millions of years ; after which he would come to life again. Accordingly he went into the cavern, the mouth of which was immediately sealed up. The Japonese believe he is still alive, and therefore celebrate his festival, and invoke him as a god.

Epist. Gaspar.
Vilela, apud
Epist. Japon.
Petri. Massai.
lib. iii.

COMMANDMENTS (*The TEN.*) See DECALOGUE.

COMMEMORATIONS. In the Church of Rome, they are, the mixing the service of some Holy-day of lesser note with the service of a Sunday, or Holy-day, of greater eminency, on which the lesser Holy-day happens to fall. In which case, it is appointed, by the ninth general rule in the Breviary, that only the *hymns, verses, &c.* and some other parts of the service of the lesser Holy-day be annexed to that of the greater.

Breviarium
Romanum.

COMMEMORATION OF THE DEAD. A festival, in the Romish Church, on the second of November. On this occasion the Pope assists at mass in the apostolical palace, habited in purple, and having on his head a cowl, turned in such a manner, that the fur, with which it is lined, covers part of his face, and is so adjusted, that it sticks out like two horns. The Pope likewise pronounces the *Requiem*, and the choir the *requiescant in pace*.

Sacra Cerem.
Eccl. Rom.
lib. ii.

This ceremony is evidently borrowed from the superstitious practice of the ancient Romans, who, in the month of February, *commemorated the dead* with feasting and mirth : on which occasion they made oblations for the souls of their departed friends, and solemnly wished them repose in their graves.

Ossa quæta precor tuta *requiescere* in urna,
Et sit humus cineri non onerosa tuo.

OVID. Fast.
lib. ii.

*Safe in their urn I wish thy bones may rest,
Nor by a weight of earth thy dust be press'd.*

* This festival did not become general in the Romish Church, till Odilon, Abbot of Clugni, had established it in his diocese, for the second of November, about the end of the Xth century. The occasion of his so doing, according to the legends, was this. A certain traveller, terrified at the flames, which mount *Ætna* belched out, imagined it to be purgatory, and fancied he heard the cries and groans of the souls tormented therein. Being struck with horror, he went

X x x

and

and acquainted St Odilon with what he had seen and heard, who thereupon instituted a day of Commemoration, for the comfort and repose of departed souls, to be observed throughout his whole diocese.

COMMENDAM. In the Canon, or Ecclesiastical Law, it is the charge, trust, or administration of the revenues of a benefice, given either to a lay-man, to hold, by way of *depositum*, for six months, in order to repairs, &c. or to another ecclesiastic, or beneficed person, to perform the pastoral duties thereof, till such time as the benefice is provided of a regular incumbent.

Anciently, Commendams were a very laudable institution : for, when an elective benefice became vacant, for which the ordinary could not, for some reason, immediately provide, the care of it was *recommended* to some man of merit, who took upon him the direction of it, till the vacancy was filled up, but who enjoyed none of the profits.

F. PAUL, of
Ecclef. Benef.
and Reven.
ch. 35.

In length of time, it grew to be a maxim among the Canonists, that a Cleric might hold two benefices, the one *Titular*, the other in *Commendam* : yet still the Commendam was to continue only till other provisions were made. Afterwards Commendams began to be given for a determinate time ; which was limited by Gregory X to six months.

F. PAUL,
Hist. of the
Council of
Trent.

The persons, holding benefices in this manner, were called *Commendatories*, and were at first no more than the depositories of the revenues of the benefice. Afterwards, the Commendatories, under diverse pretences of necessity and decency, made use of the fruits, and, by several artifices, put off the nomination of a regular incumbent as long as they could. In process of time, the Popes, making use of their plenary power, prolonged the term of six months, and even granted *Commendams*, with all the profits, *for life*. The Bull, for granting a Commendam, at first, ran thus ; *We recommend this Church to thee, that, during this interval, it may be served, and governed* : but afterwards the stile was altered, and the tenor of it was ; *that thou may'st support thy condition with more ease and decency*.

Some pretend, that Pope Leo IV first set on foot the modern Commendams, in favour of those Ecclesiastics, who had been driven from their benefices by the Saracens : though St Gregory is said to have used the same, while the Lombards desolated Italy.

Commendam, in the church of Rome, is likewise a real title of a regular benefice, such as an abbey, or priory, given by the Pope to a secular cleric, or even to a lay-man, with a power to dispose of the fruits thereof, during life. By the Pope's Bulls, the *Commendatory Abbot* has the full authority of the regular Abbot, to whom he is substituted, excepting only *in spiritualibus*, the direction of which is left to the claustral prior.

In England, the right of granting benefices in Commendam is vested in the crown by a statute of King Henry VIII. This right was contested in the reign of King James I, who designing to give *in Commendam* a vacant Church, it was disputed in the court of *Common-Pleas*, not only whether the King might grant a Commendam to a Bishop, either before or after his consecration, but also whether Commendams were to be granted without necessity. The point was solemnly argued by the Judges, who were severely reprimanded, at the council-board, by the King, for daring to attack the Prerogative-Royal.

COMMINATION. An office in the liturgy of the church of England, appointed to be read on Ash-wednesday, or the first day of Lent. It is substituted in the room of that *godly discipline in the primitive Church*, by which (as the introduction to the office expresses it) ‘ such persons, as stood convicted of notorious sins, ‘ were put to open penance, and punished in this world, that their souls might be ‘ saved in the day of the Lord ; and that others, admonished by their example, ‘ might be the more afraid to offend.’ This discipline, in after ages, degenerated, in the church of Rome, into a formal confession of sins upon Ash-wednesday, and the empty ceremony of sprinkling ashes upon the heads of the people. Our reformers wisely rejected this ceremony, as mere shadow and show, and substituted this office in it's room, which is *A denunciation of God's anger and judgment against sinners* ; that the people, being apprized of God's wrath and indignation against sin, may not, through want of discipline in the Church, be encouraged to follow and pursue them ; but rather be moved to supply that discipline

to themselves, and so to avoid being judged and condemned at the tribunal of God.

COMMON-PRAYER, or LITURGY of the CHURCH of ENGLAND. See LITURGY.

COMMUNION. The being united in doctrine, and discipline. In this sense of the word, different Churches are said to *hold communion with each other*. In the primitive Christian Church, every Bishop was obliged, after his ordination, to send circular letters to foreign Churches, to signify that he was in Communion with them. BINGHAM, Orig. Ecclef. B. XVI. ch. 5. §. 8, 9, 10, 11.

To maintain this unity of the faith entire, every Church was ready to assist all others in Communion with her, by opposing all fundamental errors and heresies; and this gave occasion to most of the provincial and national Synods, we read of, in which novel and erroneous doctrines were condemned by a council of Bishops. This unity was also farther maintained by the readiness of each Church, and every member of it, to join with all other Churches in the performance of divine worship, and all holy offices, as occasion required; by a mutual consent in ratifying all legal acts of discipline, regularly exercised in any Church whatsoever; by unanimously receiving the customs of the universal Church; and, lastly, by submitting to the decrees of Councils both general and national.

All the Christian Churches were, originally, in Communion with each other, having one common faith and discipline. In process of time, a diversity of opinions occasioned some Churches to separate from the rest, and to form distinct Communions. The three grand Communions, into which the Christian Church is at present divided, are, that of the *Church of Rome*, that of the *Greek Church*, and that of the *Protestant Churches*.

COMMUNION (*The*). The partaking of the sacrament of the *Lord's Supper*. See EUCHARIST, SACRAMENT, and MISSA FIDELIUM.

COMMUNION-SERVICE. The office (in the liturgy of the Church of England) for the *administration* of the *Eucharist*, or *sacrament* of the *Lord's Supper*.

The compilers of our Common-Prayer-Book extracted this office out of several ancient Liturgies; as those of St Basil, St Ambrose, and St Gregory: but, Bucer having found great fault with it, it therefore underwent several alterations. The office was originally designed to be distinct, and consequently to be used at a different time from Morning-prayer. A custom, which Bishop Overall says was observed in his time in York and Chichester; and he imputes it to the negligence of the ministers, and carelessness of the people, that they are ever huddled together into one office.

By the last rubric after this office, part of it is appointed to be read on every Sunday and Holiday, though there be no Communicants; and the reason seems to have been, that the Church may shew her readiness to administer the sacrament upon those days, and that it is not her's, but the people's fault, that it is not administered: or it might be so ordered for the sake of reading the *Decalogue*, or *Ten Commandments*, the *Collects*, *Epistles*, and *Gospels*, and the *Nicene Creed*; together with the *Offertory*, or sentences of scripture, and the prayer for *Christ's Church*.

This Service, even when there is no Communion, is generally read at the *Communion Table*, or *Altar*; though in some places it is performed in the reading desk. See EUCHARIST, SACRAMENT, and MISSA FIDELIUM.

COMMUNION-TABLE. The table, on which are placed the elements of Bread and Wine, the Chalice, Paten, &c. for the celebration of the Eucharist, or sacrament of the Lord's Supper. BINGHAM, Orig. Ecclef. B. VIII. c. 8.

This holy table was distinguished, among the primitive Christians, by the name of *Altar*. Mr Mede thinks it was usually so called for the two first ages, and that the name *Table* is not to be found in any author of those ages now remaining. However, it is certain they did not mean by the altar, what the Jews and Heathens meant, either an Altar adorned with images or idols, like those of the Heathens, or an altar for bloody sacrifices, which was the use of them both among Jews and
and

and Gentiles. But for their own, mystical, unbloody sacrifice, as they called the Eucharist, they always owned they had an altar, which they scrupled not to term indifferently *θυσιαστήριον*, *Ara*, *Altare*, and sometimes *βωμὸς*.

The Communion-Tables, or Altars, of the primitive Christians seem to have been made only of wood, till the time of Constantine, when stone altars were brought in, together with the stateliness and magnificence of churches. The Pontifical speaks of silver altars, dedicated by Constantine. And, as the materials, of which altars were made, was changed, so the form and fashion of them began to be changed likewise: for whereas, before, they were in the form of tables, they now began to be erected more like altars, either upon a single foot, or pillar, in the middle, or upon an edifice erected like a tomb.

Epist. ad Philadelph. n. 4.

Among the primitive Christians there never was more than one altar in a church. *One Bishop, and one Altar*, is the known aphorism of Ignatius. Some are of opinion, that, anciently, there was but one altar in a whole city, or diocese, belonging to a Bishop; notwithstanding there were many churches. But this is a point involved in too much obscurity, to be easily determined.

PAUL. SILENT. p. 2. v. 303.

In some of the more stately churches, as that of Sancta Sophia at Constantinople, the altar was overshadowed with a sort of canopy, called by the Latins *Umbraculum*, and by the Greeks *κελυσπίον*. It was raised in the form of a little turret upon four pillars at each corner of the Altar. The heads of the pillars were adorned with silver bowls: the top of it was in the form of a sphere, adorned with graven flowers: above the sphere stood the cross; and the several arches below, between the pillars, were hung with veils or curtains, which served to cover and conceal the whole Altar. Sometimes the Holy Ghost was represented, in the effigies of a silver dove, hovering over the altar.

Gesta Pur-gation. Cæcilian. ad calcem Optati, p. 266.

Disc. on Pl. cxxxii.

The holy vessels, which they made use of to administer the Eucharist in, made another part of the ornaments of the Communion-Table, or Altar. The materials, it is true, were sometimes no better than plain glass or wood: but, in the more stately churches, they were often of gold or silver. What this holy furniture consisted of, we may judge from an inventory of Communion-plate, given in to the persecutors by Paul, Bishop of Cirta. There we find two gold cups, six silver cups, six silver water-pots, seven silver lamps, &c.

As to the ceremony of bowing towards the Altar at their first entrance into the churches, Mr Mede thinks there is no plain demonstration of it in the ancient writers, but some probability of such a custom derived from the Jews, who used to bow themselves down towards the Mercy-seat. It is certain, the Christians, both of the Greek and Oriental Churches, have, time out of mind, and without any known beginning thereof, used to bow towards the Altar, repeating the words of the publican in the Gospel, *God be merciful to me a sinner*; as appears by the liturgies of St Chrysostom and St Basil: which custom, not being founded on any known decree or canon of a council, and being agreeable to the practice of the Jewish Church, to which the Christian succeeded, may therefore fairly be supposed to have been derived to them from some very remote and ancient tradition.

Hist. Eccles. lib. x. c. 4.

Dissert. contr. Blondel. c. 13. n. 8.

Pl. xxvi, 6.

The Communion-Table, or Altar, in the primitive Church, was placed at the upper end, not close to the wall (as it is at present) but at some little distance from it; so as that the Bishop's throne might be behind it, and room enough left in a void space to encompass or go round it. And this is the meaning of Eusebius, who, speaking of the church of Paulinus, says, *He set the holy of holies, the Altar, in the middle*; not in the middle of the *nave*, or body of the Church, as some have misunderstood it; but in the middle of the *bema*, or sanctuary, at such a distance from the upper end, as that the seats of the Bishops and Presbyters might be behind it. Dr Hammond, and other learned men, think, this position of the altar in the Christian Churches was in imitation of the Altar in the Jewish Temple, to which the Psalmist alludes in those words; *I will wash my hands in innocency, and so will I compass thine Altar*. See CHURCH.

At the beginning of the Reformation, in England, a dispute arose, whether the Communion-Tables of the altar-fashion, which had been used in Popish times, and on which masses had been celebrated, should be still continued. This occasioned a letter from the King and Council to all the Bishops, requiring them to pull down the altars; and, when the liturgy was reviewed, in 1551, the rubric was altered, and the priest was directed to *stand on the north-side* (not of the *Altar*, as it was before, but) *of the Table*. Yet this was not thought sufficient, and another dispute arose,

arose, whether the *Table*, placed in the room of the *Altar*, ought to stand *Altar-wise*, i. e. in the same place and situation, as the Altar formerly stood. Hence it was, that, in some churches, the tables were placed in the middle of the chancels; in others, at the east end thereof, next the wall. Upon the death of King Edward, and the accession of Queen Mary, Altars were again restored, wherever they had been demolished: but, in the reign of Queen Elizabeth, they were again pulled down; and, by the Queen's injunction, it was ordered, that *Holy Tables should be decently made, and set in the place, where the Altars stood*, i. e. at the upper end of the chancel, next to the wall; where they stand to this day. See ALTAR.

COMPETENTES. [Lat.] An order of *Catechumens*, in the primitive Christian Church, being the immediate candidates of baptism. See CATECHUMENS.

COMPITALIA. [Lat.] Festivals, instituted by Servius Tullus, one of the kings of Rome, and observed on the 12th of January, and the 6th of March. The word is derived *à compitis*, because, on these solemnities, they offered sacrifices to the *Lares*, or household gods, in the *cross-ways*. Tarquinius Superbus, consulting the oracle upon the subject of these sacrifices, was answered, that he should offer heads to the gods *Lares*, and their mother *Mania*; for which reason the Romans presented the heads of young children in sacrifice to those deities; till Junius Brutus, taking compassion on those innocent victims, ordered poppy-heads to be offered in their stead. Macrobius relates, that they satisfied these pretended deities, by offering the images of men and women made in straw; and that, for each slave in their family, they threw in so many bales of wool. Cicero would not go to his country seat at Alba, because his slaves were busy in keeping the *Compitalian* solemnity. DION. HALI-
CARNASS. AN-
TIQ. lib. iv.

Epist. famil.
l. vii.

COMUS. The Pagan god of *feasting*, and *debauchery*. Philostratus gives the following description of him. 'He is very young and full of wine, so that his face is red with it, and indeed so drunk, that he sleeps standing. As he sleeps, he hangs down his head forward, and hides his neck. He rests his left hand upon a stake; but, by reason of sleep, he lets go his hold, and the torch in his right hand seems to fall from it. But Comus, fearing the fire, claps his left leg close to the right, and removes the torch towards the left; and, to avoid the smok of it, he removes his hand from his knee. As he hangs down his head, he by that means hides his face; but the rest of his body appears very plain: he has also a crown of roses on his head.' PHILOSTR. de
Pictur. l. iii.

COMPLINE. The last division of the Romish breviary. It was instituted, to implore God's protection during the night, as the *Prime* is for the day. It is recited after sun-set, and is so called, because it *completes* the office for the twenty-four hours. See BREVIARY.

CONCEPTION (IMMACULATE) OF THE HOLY VIRGIN. A festival of the Romish Church, observed on the 8th of December, in commemoration of the *mother of God's* having been *conceived*, and born, *immaculate*, that is, without *original sin*. Leo Allatius carries the origin of this festival as high as the VIIth century: others no higher than the XIIth, at which time the Emperor Manuel Comnenus settled it for the Greek Church. At the same time it began to gain ground in France, and England. Sixtus IV expressly enjoined the observation of it, by his constitutions, in 1476, and 1483; which were confirmed by Alexander VII, in 1661.

The Immaculate Conception of the Virgin, though reckoned a pious opinion, is no article of faith, in the Romish Church, several of whose members have opposed it; as St Bernard, Thomas Aquinas, Bonaventure, and Alexander Hallensis. Scotus, a Franciscan, was the greatest champion for the immaculate Conception, which was afterwards maintained by those of his order. The Dominicans, on the other side, appearing strongly against this belief, the council of Basil, in the 36th Session, decreed for the immaculate Conception; and the Faculty of Divinity at Paris fell in with this opinion, and defended it against the writings of John Mançon, a Dominican,

nican, and Doctor of Divinity. This was about the end of the XIVth century. Towards the end of the XVIth, the Jesuit Maldonat having, in his lectures, treated this question in a problematical way, the Divines of Paris took offence at it; and the rector of the university complained to the Bishop of Paris, Peter de Gondi, who gave judgment for Maldonat, in 1575. Pope Gregory XIII confirmed the Bishop of Paris's sentence. From that time the immaculate Conception remained the general opinion of the French Divines, but not held as a point of faith.

Hist. des Ord.
Relig. T. VII.
ch. 46.

CONCEPTION OF OUR LADY. (NUNS, OF THE ORDER OF). A religious order, founded by Beatrix de Sylva, sister of James, first count of Portalegro, in the kingdom of Portugal. This lady, being carried to the court of Castile by Elizabeth, daughter of Edward, King of Portugal, whom the King of Castile had married, and the King falling in love with her on account of her excellent beauty, the jealous Queen locked her up in a chamber, where she left her without meat or drink for three days. In this condition she implored the assistance of the Holy Virgin, who appeared to her, and comforted her, promising her a speedy releasement; which soon happened. But Beatrix, fearing the farther resentment of the Queen, privately withdrew from court, and fled to Toledo: where arriving, she retired to a monastery of Dominican nuns, in which she continued forty years in the practice of all sorts of austerities. Here the Virgin Mary again appeared to her, and inspired her with the design of founding an order in honour of her own immaculate Conception. To this end she obtained of the Queen a grant of the palace of Galliana, where was a chapel dedicated to the honour of St Faith. Beatrix, accompanied by twelve young maids of the Dominican monastery, took possession of it in the year 1484. These religious were habited in a white gown and scapulary, and a blue mantle, and wore on their scapulary the image of the blessed Virgin. Pope Innocent VIII confirmed the order in 1489, and granted them permission to follow the rule of the Cistercians. The pious foundress died in the year 1490, at sixty-six years of age.

After the death of Beatrix, Cardinal Ximenes put the nuns of the Conception under the direction of the Franciscans, as being the most zealous defenders of the immaculate Conception: at the same time, he gave them the rule of St Clara to follow. The second convent of the order was founded, in the year 1507, at Tor-rigo, in the diocese of Toledo: which produced seven others, the first of which was at Madrid. This order passed into Italy, and got footing in Rome and Milan. In the reign of Lewis XIV, king of France, the Clarisses of the suburb of St Germain, at Paris, embraced the order of the *Conception*. These religious, besides the grand office of the Franciscans, recite on Sundays and Holidays a lesser office, called, the office of the Conception of the Holy Virgin.

Hist. des
Conclaves.

CONCLAVE. The place, in which the Cardinals of the Romish Church meet, and are shut up, in order to the election of a Pope. The ecclesiastical constitutions allow the Cardinals to chuse the place of the Conclave: notwithstanding which, it is always held in the Vatican, on account of the spaciousness of the buildings, the convenience of its open square, and its galleries, which will contain a great number of servants.

The Conclave is a range of small cells, ten feet square, made of wainscot. They are numbered, and drawn for by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Such Cardinals, as were of the deceased Pope's creation, hang their cells with violet coloured stuff, and the rest with green serge: each cell has the arms of the respective Cardinal over it.

The Swiss, who guard the door of the Vatican without, keep centry day and night before it. In the square is a body of troops under the command of the general of the Church. Near the castle of St Angelo is another *corps de garde*, commanded by the Marechal of the Church; who places centinels round the Conclave, and chiefly at the gate, through which their eminencies receive their provisions. Neither the Cardinals, nor any of the persons shut up in the Conclave, are spoken to, but at the hours allowed of, and then in Italian, or Latin.

Before any provisions, designed for the Conclave, are suffered to go in, the prelates, who guard the towers, carefully examine them, that no letters be conveyed by that means from the ministers of foreign princes, or other persons, who may have

have an interest in the election of the pontiff. But, notwithstanding all their precautions, the Cardinals find means of carrying on intrigues, and knowing what passes without. There are some, who, by the means of a certain composition, can hide several lines written on the skin of a fowl, so that the examiner shall not be able to discover them; and very often all the eatables, served up to their eminencies tables, are designed as so many symbols and hieroglyphics.

Tableau de
la Cour de
Rome.

During the Conclave, each Cardinal is allowed but two servants or three at most. Several press for this employment, because the new Pope gives each *Conclavist* two or three hundred livres. Their business is to take in their master's provisions, and to wait on him during his stay there. See POPE.

CONCORD. A Pagan divinity of the Romans. She had a temple on the descent of the Capitol; another in the Portico of Livia; and a third on Mount Palatine, built of brass by Cn. Flavius, on account of a vow made for reconciling the senate with the people. Juvenal mentions her temple as ruinous, and a place where storks built their nests.

Liv. lib. ix.

Quæque salutato crepitat Concordia nido.

Sat. i. ver.
116.

————— Concord, where the stork on high
Seems to salute her infant progeny,
Presaging pious love with her auspicious cry.

DRYDEN.

This deity was pictured with a cup in her right hand, and, in her left, sometimes a scepter, and sometimes a *cornucopia*. Her symbols were two hands joined, as is seen in a coin of Aurelius Verus, and another of Nero; also two serpents twisting about a caduceus.

Voss. de
Theol. Gentil.
l. ix. c. 38.

CONFESSION. The verbal acknowledgment a Christian makes of his sins.

Among the Jews, it was a custom, on the annual feast of *Expiation*, for the High-priest to make a Confession of sins to God, in the name of the whole people; at the same time laying his hands upon the head of a live goat, which was supposed to carry away with it all the transgressions of the children of Israel. But, besides this general Confession, the Jews were obliged, during the ten days immediately preceding the feast of Expiation, to make a particular Confession of their sins, either to God alone, or in the presence of a few persons. If their sins were a breach of the first table, or offences against God only, they were not obliged to confess them before men; and Maimonides says, it would have been a piece of impudence to do so. But violations of the second Table, or offences against their neighbour, were to be acknowledged in the presence of their brethren. A criminal, under sentence of death, when he came within ten cubits of the place of execution, was obliged to make a public acknowledgment of his sins, and to say, *Let my death be an expiation for all my sins*, or words to the same purpose; and this he did after the example of Achan, who was admonished by Joshua *to give glory to the Lord God of Israel, and to make Confession unto him*.

Lev. xvi, 21.
Mishn. & Ge-
mar. tit. *Joma*,
cap. 8.

Josh. vii. 19.

It has been a custom, among the more modern Jews, when a person was sick, to send ten men, with a rabbin, before whom the sick man repeated a Confession of his sins, which was composed in an alphabetical order, each letter of the alphabet containing one of the sins that are usually committed.

LEWIS, Orig.
Heb. B. VI.
ch. 50.

In the primitive Christian Church, no other Confession of sins was required, in order to receive *baptism*, than a general renunciation of the Devil, and all his works. For St Chrysostom, speaking of the difference between God's choice of his servants, and an earthly prince or master's choice of his soldiers or slaves, makes it to consist in this; that, before men were allowed to enter the lists in the public theatre, they were led about by a cryer, proclaiming these words, *Does any one accuse this man?* but, in God's choice of us, he declares he receives us, though men and devils testify against us, and accuse us of the most horrid crimes; much less does he require of us to publish our own offences. And therefore, when the ancients speak of Confession of sins made at the time of baptism, they must be understood to mean, either a general Confession of unworthiness, or such a particular Confession, as men voluntarily imposed upon themselves.

BINGHAM,
Orig. Eccles.
B. XI. ch. 7.
§. 15.

CHRYST. Ho-
mil. 21. ad
pop. Antioch.

AUGUST.
Serm. 116.
de Tempore.

GREG. NAZ.
Orat. 40. de
Bapt.

BINGHAM,
ubi supra, B.
XV. ch. 8.
§. 6.

Id. ib. B.
XVIII. ch. 3.
§. 5.

Ch. v, 16.

Nor did the Church lay any obligation on the consciences of men, to make either public or private Confession of their sins, to any but God, in order to qualify them for the *Communion*. The Confessions of the primitive Christians were all voluntary, and not imposed upon them by any laws of the Church. Notwithstanding which, it must be owned, that private Confession, though not absolutely required, yet was allowed and encouraged by the ancients, in some cases, and upon special occasions. For, first, they advised men, in case of lesser sins, to make Confession mutually to each other, that they might have each other's prayers and assistance; according to the advice of St James, *Confess your faults one to another, and pray for one another, that ye may be healed*. Which, tho' it be produced by the Romanists in favour of *auricular Confession to a Priest*, yet the ancients understood it only as a direction to Christians to confess mutually to each other. 2. In case of injuries done to any private person, it was expected that the offender should make a private Confession of his fault to the person injured. 3. When men were under any perplexities of mind, or troubles of conscience; this was another case, in which they were directed to have recourse to some pastor, and to take his counsel and advice. 4. Origen gives another reason for confessing private sins to the Priest, which is, that he was the fittest judge, when it was proper to do public penance for private offences. See PENITENTIARY.

CASAL. de
veter. Christ.
Ritib.

ALET's Ri-
tual.

The Romish Church not only requires *Confession* as a duty, but has advanced it to the dignity of a sacrament: and this greatly adds to the power of the clergy of that Church over the laity. 'Confession submits a fearful penitent, whose conscience is oppressed with scruples, loaded with remorse, and weakened by the remembrance of its sins, to the absolute will of a cunning priest; who beholds scepters at his feet, humbles crowns, and makes those tremble, who strike terror into whole nations.' Confession, in the church of Rome, must be made in the day-time, and, if possible, when there are people in the Church. As soon as the penitent comes up to the *Confessional*, or seat of the Priest, who *confesses*, he makes the sign of the cross, and asks the *Confessor* blessing. Then the penitent kneels, with his hands clasped, and uplifted. The *Confessional* is open before, and has two lattice-windows in it, one on each side. The Confessor sits, with his cap on his head, and his ear stooped towards the penitent; in which posture, he receives his Confession in a whisper; whence it is called *auricular Confession*. This ended, the priest uncovers himself, and, stretching out his right-hand towards the penitent, pronounces the absolution. See Penance.

Preface to the
State of the
Greek
Church.

That Confession is a custom observed in the Greek Church, is past all dispute. Ricaut call this practice 'one of the fundamental pillars of the eastern Churches; the axis, upon which their whole ecclesiastical polity turns; and that, without which the clergy would no longer have any authority or influence over the consciences of the people, and would very seldom be able to reprove them, in a country, where they could fly to the arms of infidels for shelter and protection against the censures and reprehensions of their own pastors.' There are four stated times in the year for Confession. The penitent withdraws with the priest to some remote corner of the Church; where he sits down, with his head uncovered, and the Confessor assures him, *the angel of the Lord is there present, to take his Confession*, exhorting him at the same time to conceal none of his sins. After Confession, the penitent receives absolution, and gives the priest a small gratuity of money for his trouble. If we may credit a judicious and learned traveller, the practice of Confession is enormously abused by the Greeks. If a penitent acknowledges he has robbed another, the priest asks him, whether the person injured be a native of his own country, or a *Frank*: if the penitent answers the latter; *then there is no harm done*, says the priest, *provided we share the booty between us*. These are natural consequences of the ignorance and poverty of the Greeks in general.

TOURNE-
FORT, Voy-
ages.

HOOKE, R.
Ecclef. Polity.
B. VI. p. 322.

'It standeth with us in the Church of England, as touching public Confession, thus.

'First, seeing day by day we in our Church begin our public prayers to Almighty God with public acknowledgment of our sins, in which Confession every man, prostrate before his glorious majesty, crieth against himself, and the minister with one sentence pronounceth universally all clear, whose acknowledgment hath proceeded from a true penitent mind; what reason is there every man should not, under the general terms of Confession, represent to himself his own particulars; whatsoever, and, adjoining thereto that affection, which a contrite spirit worketh,

‘ embrace to as full effect the words of divine grace, as if the same were severally
 ‘ and particularly uttered, with addition of prayers, imposition of hands, and all
 ‘ ceremonies and solemnities, that might be used, for the strengthening of men’s
 ‘ affiance in God’s peculiar mercy towards them? The difference of general and
 ‘ particular forms in Confession is not so material, that any man’s safety or ghostly
 ‘ good should depend upon it.’ *As for private Confession*, (says Bishop Jewell) Defence, part 156.
abuses and errors set apart, we condemn it not, but leave it at liberty.

‘ In time of parliament, it used to be one of the first things the house did, to
 ‘ petition the King, that his Confessor might be removed, as fearing either his SELDEN,
 ‘ power with the King, or else lest he should reveal to the Pope what the house
 ‘ was in doing, as no doubt he did, when the Catholic cause was concerned. Table-Talk.

‘ The difference between us and the Papists is, we both allow contrition, but
 ‘ the Papists make Confession a part of contrition; they say, a man is not suffi-
 ‘ ciently contrite till he confess his sins to a priest.

‘ Why should I think a priest will not reveal Confession? I am sure he will do
 ‘ any thing that is forbidden him, haply not so often as I. The utmost punish-
 ‘ ment is deprivation. And how can it be proved, that ever any man revealed
 ‘ Confession, when there is no witness? And no man can be witness in his own
 ‘ cause. A meer gullery! there was a time, when it was in the Church, and
 ‘ that is much against their auricular Confession.’

The word *Confession* has a particular and foreign signification, sometimes occurring DU CANGE,
 in history: the ancients called the sepulchres or tombs of the martyrs by this name. Glossar. Latini-
 nitat. infim.

CONFESSION OF AUGSBOURG, or AUGUSTAN CONFES- MAIM-
 SION. A Confession of Faith, drawn up by Melanchthon, and presented by BOURG,
 him, and Luther, to the Emperor Charles V, at Augsbourg, in the year 1530. Hist. du Lu-
 It was divided into two parts, and was designed to support all the points of the theranisme.
 Lutheran reformation, and to shew the heterodoxy of the Church of Rome.

The first part contained twenty-one articles. The Ist acknowledged, and agreed
 to all the decisions of the first four General Councils, concerning the *Trinity*.
 The IId admitted of *original sin*, but defined it differently from the church of
 Rome, making it to consist only in concupiscence. The IIId contained the sub-
 stance of the Apostles Creed. The IVth maintained, against the Pelagians, that a
 man cannot be justified by the meer strength and capacity of nature; and, against
 the Roman Catholics, that *justification* is the effect of faith, exclusive of good
 works. The Vth agreed with the Church of Rome, that the word of God, and
 the sacraments, are the means of conveying the Holy Spirit, but differed from that
 communion, by asserting, that this divine operation is never present without faith.
 The VIth affirmed, that our faith ought to produce *good works*, purely in obedience
 to God, and not in order to our own justification. The VIIth made the *true Church*
 to consist of none but the righteous. The VIIIth acknowledged the validity of the
sacraments, though administered by hypocrites or wicked persons. The IXth
 asserted, against the Anabaptists, the necessity of *Infant-baptism*. The Xth ac-
 knowledged the *presence* of the body and blood of Christ under the consecrated
 elements; adding, that this mysterious presence in the Holy Sacrament continued
 with the elements only during the time of receiving, and that the *Eucharist* ought to
 be given in both kinds. The XIth granted the necessity of *absolution* to penitents,
 but denied their being obliged to make a particular *Confession* of their sins. The
 XIIth condemned the Anabaptists, who affirm, that whoever is once justified
 cannot fall from *grace*; as also the Novatians, who refused absolution to sins com-
 mitted after baptism; asserting withal, against the church of Rome, that a repent-
 ing sinner is not made capable of forgiveness by any acts of *Penance* whatever.
 The XIIIth required actual *faith* from those, who participate of the sacraments.
 The XIVth forbade those, who were not lawfully called, to teach in the church,
 or administer the sacraments. The XVth appointed the observation of the
festivals, and prescribed the *ceremonies* of the Church. The XVIth acknowledged
 the obligation of *Civil Laws*, and approved the magistracy, propriety of estates,
 and marriage. The XVIIth acknowledged the Resurrection, Heaven, and Hell,
 and condemned the two following errors of the Anabaptists, and Fifth-monarchy
 men; *viz.* That the punishment of the devils and the damned will have an end,
 and that the saints will reign with Christ a thousand years upon earth. The
 XVIIIth declared, that our *wills* are not sufficiently *free*, in actions relating to the

promoting of our salvation. The XIXth maintained, that, notwithstanding God created man, and still continues to preserve him, he neither is, nor can be, the author of *sin*. The XXth affirmed, that good works are not altogether unprofitable: and the XXIst forbad the *invocation of saints*.

The second part of the Augustan Confession is altogether in opposition to the Church of Rome, containing the seven principal abuses, on which the Lutherans found the necessity of separating from the communion of that Church. The Ist head enjoined communion in *both kinds*, and forbad the *procession* of the Holy Sacrament. The IId condemned the *celibacy* of Priests. By the IIId *private masses* were abolished, and some part at least of the congregation were obliged to communicate with the Priest. The IVth declared against the necessity of making a *particular Confession* of sins to the Priest. The Vth rejected *tradition*. The VIth disallowed of monastic vows: and the VIIth asserted, that the *power* of the Church consisted only in preaching the gospel, and administering the sacraments.

This Confession of faith was signed by the Elector of Saxony, and his eldest son, by the Marquis of Brandenburg, by the Landgrave of Hesse, the Prince of Hainault, and the republics of Nuremberg and Rutlingua. It was argued before the Emperor Charles V, but rejected; the Roman Catholics having a majority of votes in the council. This was followed by a conference between seven deputies of each party; in which, Luther being absent, Melancthon, by his mollifying explanations, brought both sides to an agreement in relation to fifteen of the first twenty-one articles. But the conference broke up without adjusting all the differences between them.

CONFESSOR. In the primitive times, those Christians, in general, who had suffered for the sake of their religion, and, in particular, those who had made a publick *Confession* of their faith before the Heathen magistrates, were honoured with the name of *Confessors*.

A Confessor, in the Romish Church, is a priest, were receives the confession of the penitents. See **CONFESSION**.

BINGHAM,
Orig. Ecclef.
B. XII. ch. 1.

GREG. lib. iii.
Ep. 9.

Conc. Neo-
Cesar. can.
12.

PISCARA,
Praxis Cerem.

ALERT's Ri-
tual.

CONFIRMATION. A rite of the Christian religion; which, in the primitive Church, used to be given to Christians immediately after baptism, if the Bishop happened to be present at the solemnity. It was a solemn prayer for the descent of the Holy Ghost upon the persons baptized; and was accompanied with a second unction, imposition of hands, and the sign of the cross. But, if the Bishop was absent, the ceremony was deferred till an opportunity offered of presenting the new-baptized persons to him. Nor was this rite confined to adult persons, but infants likewise received Confirmation, as soon as they were baptized: a practice, which continued in the Church for many ages; it being mentioned by Pope Gregory, both in his *Sacramentarium* and in his Epistles, and after him by all the writers in the VIIIth and IXth centuries. And we are told, that the same practice is observed among the Greeks to this day.

The antiquity of this ceremony is by all ancient writers carried as high as the Apostles, and founded upon their example and practice. There are three passages of scripture, from which they generally deduce it: *Acts viii*, where mention is made of the Apostles laying hands on those, whom Philip had baptized: *Acts xix*, where St Paul laid his hands on those, whom he baptized after John's baptism: and *Heb. vi, 2*. where mention is made of *imposition of hands* among the first principles of religion. The ancients did not think this rite of Confirmation so absolutely necessary, that the want of it would exclude from the kingdom of Heaven those, who had already received baptism: yet they laid such stress upon it, that they punished the neglect of it by marks of disgrace and public censure; and they denied the privilege of ecclesiastical promotion, and holy orders, to such persons, as had voluntarily and carelessly omitted it.

The Romanists have advanced the rite of Confirmation to the dignity of a *sacrament*. In the Romish Church, Bishops only are allowed to confirm, and the ceremony must be performed on Whitsunday, because the Holy Ghost then descended on the Apostles. Seven years is the stated age for Confirmation; however, they are sometimes confirmed before, and sometimes after that age. The person to be confirmed has a god-father and god-mother appointed him, as in baptism.

The candidates for Confirmation must be fasting, and consequently receive this Sacrament in the morning. They stand in order before the Bishop, supported under the arms by their god-fathers; the boys on the right hand, and the girls on the left. After the proper prayers, the Bishop dips the thumb of his right hand into the chrism, or holy oil, and therewith makes the sign of the cross on their foreheads, and at the same time gives a gentle blow on the cheek to the person confirmed, saying to him, or her, *peace be with you*. Immediately after, the forehead of the person confirmed is bound with a slip of linnen about the breadth of two fingers; when the Bishop says to him, *I confirm you by the unction of salvation, in the name of the Father, &c.* The ceremony ends with the blessing of the persons confirmed. The little blow, which the Bishop gives to each person confirmed, seems borrowed from the practice of the antient Romans, who used to manumise, or set free, their slaves, by giving them a box on the ear: so that Confirmation is to be considered as a kind of spiritual enfranchisement. As to the god-fathers supporting the candidate, it seems to denote, that those, who have not been confirmed, are weak in Christianity.

The ceremony of Confirmation, we find, makes a part of the religion of the *Gaures*, or modern *Persians*. The infant, at the age of seven years, is introduced to the priest, in order to be confirmed. The priest, after asking him a few questions suitable to the occasion, teaches him some prayers, which the child must pronounce over the fire, having his mouth and nostrils covered, that his breath may not contaminate or prophane that sacred element. As soon as he has finished his prayers, the priest gives him some water to drink, and the rind of a pomegranate to chew in his mouth, for his internal purification. To conclude, he washes him in a bathing tub, and puts on him a particular garment, called the *Sudra*, and ties it with a consecrated girdle.

The *Order of Confirmation*, in the Church of England, does not determine the precise age of the persons to be confirmed, but appoints it to be, when they *are come to a competent age, and can say, in their mother-tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of the Catechism*. The honour of dispensing this holy ordinance is reserved for Bishops alone; and it is enjoined by the Canon, 'that every Bishop, or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom: and if, in that year, by reason of infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation, the next year after, as he may conveniently.'

The meaning and intent of Confirmation, in the language of our Church, is, 'that children being now come to the years of discretion, and having learned what their god-fathers and god-mothers promised for them in baptism, they may themselves, with their own mouth and consent, openly, and before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.'

The form of Confirmation, as it stands at present in our Liturgy, is very different from that appointed to be used by the first book of King Edward VII; in which, immediately after the prayer, beginning *Almighty and Everlasting God*, the minister was to use the following words: 'Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy Holy Cross and Passion. Confirm and strengthen them with the inward unction of the Holy Ghost, mercifully unto everlasting life. Amen.' Then the Bishop was to *cross* them on the forehead, and *lay his hand* upon their heads, saying; 'N. I sign thee with the sign of the cross, and lay mine hands upon thee, in the name of the Father, &c. Amen.' These forms were certainly much more conformable to those used in the primitive Church, than what we have now. The reasons for changing them are not so evident. Perhaps our Reformers thought, that, *Anointing* and *making the sign of the Cross* not having any clear texts of scripture on their side, and nothing appearing to be essential to the office, but what we find the Apostles themselves used, *viz. Prayer*, and *imposition of hands*, they were at liberty to lay them aside, and reduce the office to the standard of the original, apostolical, practice.

CONGREGATION. In the constitution of the Pope's court, it means an assembly of Cardinals, met for the dispatch of some particular business. Each Congregation has its chief, or president; its secretary, who registers the debates, and

HYDE, Relig.
Persian. cap.
34.

Canon LX.

Pref. to the
order of Con-
firmation.

ALMON'S
Description of
the Court of
Rome

writes letters in pursuance of the decrees of the Congregation. The instruments to be dispatched are signed by the President, and the seal affixed by the Secretary. There are several Congregations instituted by different Popes, and denominated from the peculiar business, which lies before them. There is

I. *The Pope's Congregation*, instituted by Sixtus V. They are to prepare the most difficult beneficiary matters, which are afterwards to be debated in the Consistory, in the presence of the Pope. This Congregation is composed of several Cardinals, whose number is not fixed. The Cardinal-Deacon, or, in his absence, some other Cardinal chosen by the Pope *pro tempore*, presides in this assembly. The affairs treated in it are, the erecting of new Sees and Cathedral churches; re-unions, suppressions, and resignations of Bishoprics; Coadjutorships; Alienations of Church-revenues; and lastly, the taxes and annates of all the benefices, to which the Pope collates.

II. *The Congregation of the Holy Office, or Inquisition*. This Congregation was instituted by Pope Paul III, at the desire of Cardinal Caraffa, who, being afterwards raised to the Pontificate under the name of Paul IV, enlarged the privileges thereof, to which Sixtus V added statutes; by which means this tribunal became so powerful and formidable, that the Italians at that time used to say, *il sommo pontifice Sesto non la pardonareb' a Christo*, i. e. *Pope Sixtus would not pardon Christ himself*.

This Congregation generally consists of twelve Cardinals, and sometimes many more, as also of a considerable number of prelates and divines of different orders, both secular and regular, who are called *Consulters*, and *Qualifiers of the Holy Office*. This Congregation takes cognizance of heresies, and all novel opinions; as also of apostasy, magic, witchcraft; the abuse of the sacraments, and the spreading of pernicious books. For this purpose, an assembly is held every Wednesday at the General of the Jacobins, and every Thursday before the Pope, who is president thereof.

The palace of the Holy Office serves likewise by way of prison for such as are accused or suspected of the above-mentioned crimes; who, in case they are found guilty, are delivered over to the secular arm. But at present they seldom go farther than punishing them with perpetual imprisonment; nor is this tribunal near so rigorous and severe, as in Spain, Portugal, and other countries, where the Inquisition is established. See INQUISITION.

III. *The Congregation de propaganda fide*. It was instituted by Gregory XV, and consists of eighteen Cardinals, one of the Secretaries of State, an apostolical Prothonotary, a Referendary, an assistant or lateral Judge, and a Secretary of the Holy Office. All these prelates and officers meet in his Holiness's presence, as often as occasion requires, in order to examine whatever may be of advantage to religion, and to consult about missions, &c.

IV. *The Congregation for explaining the Council of Trent*. At the breaking up of that council, Pius IV deputed certain Cardinals, who had assisted in it, to put an end to all doubts, which might arise concerning its decrees. Sixtus V fixed this Congregation, and empowered it to interpret all points both of discipline and faith. This Congregation meets once a week at the palace of the senior Cardinal, the whole assembly being composed of persons of that dignity. The president is chosen out of the body by the Pope, and is paid twelve hundred crowns of gold yearly out of the apostolic chamber. The other Cardinals have no salaries, but think it the highest honour to assist in explaining the most important matters relating to religion.

V. *The Congregation of the Index*. The Fathers of the council of Trent, considering the great number of pernicious and heretical books, published since the invention of Printing, deputed certain Cardinals, and other Divines, to examine into such books. These deputies drew up a list thereof, divided into several classes; and the Council gave orders for correcting, in a second impression, whatever these examiners had altered, or expunged. Pope Pius V confirmed the establishment of this Congregation, and empowered it to examine all books written since the Council of Trent, and all such as shall be published hereafter. This Congregation is composed of several Cardinals, and a secretary of the order of St Dominic: but it seldom assembles, except on affairs of the highest importance.

VI. *The Congregation of Immunities* ; established by Pope Urban VIII, in order to obviate the difficulties and disputes, which arose in the judgments of such suits, as were carried on against church-men for various matters, whether civil or criminal. This Congregation is composed of several Cardinals nominated by his Holiness, and takes cognizance of all ecclesiastical immunities and exemptions. It is held in the palace of the senior Cardinal every Tuesday.

VII. *The Congregation of Bishops and Regulars*. Pope Sixtus V, in the beginning of his pontificate, united two Congregations under the name above-mentioned. It is composed of a certain number of Cardinals at his Holiness's pleasure, and of a prelate, who is the secretary thereof, and has six writers under him. This Congregation has power to regulate all such disputes as arise between Bishops and the monastic orders ; and assembles every Friday for that purpose.

VIII. *The Congregation for the examination of Bishops* ; instituted by Gregory XIV, to examine into the qualifications of all such church-men, as are nominated to Bishoprics. It is composed of eight Cardinals, six Prelates, ten Divines of different orders, both secular and regular, some of whom must be Doctors of the Canon Law. These examiners are chosen by the Pope, and assemble in his palace every Tuesday and Friday, when any affair is to be examined. All the Italian Bishops are obliged to submit to this examination before they are consecrated ; and for this purpose they present themselves upon their knees before his Holiness, who is seated in an easy chair, whilst the examiners, standing on each hand of him, interrogate them on such heads of Divinity, and the Canon Law, as they think proper. Such as are raised to the Cardinalate, before they are made Bishops, are dispensed from this examination ; as are all Cardinal-Nephews.

IX. *The Congregation of the morals of Bishops* ; instituted by Pope Innocent XI, to enquire into the morals of church-men, recommended to Ecclesiastical Dignities. It is composed of three Cardinals, two Bishops, four Prelates, and a Secretary, who is the Pope's auditor. It is held alternately in the palaces of the three Cardinals, where they examine very strictly the certificates of the life and manners of the candidates. However those, who have led irregular lives, find several ways of eluding the examination of this tribunal.

X. *The Congregation for the residence of Bishops*. It has the power of enjoining, or dispensing with the residence of the Italian Bishops, and obliging all Abbots to reside in their several communities. It consists of three Cardinals, three Prelates, and a Secretary. But, having very little business, they assemble but seldom, and that only at the request of such Bishops or Abbots, as desire to be absent from their Churches, for reasons specified in their petitions.

XI. *The Congregation for such monasteries, as are to be suppressed*. This Congregation was instituted by Pope Innocent X, to enquire into the state of the Italian monasteries, and to suppress those, whose temporalities were so far diminished, that the remainder was not sufficient for the maintenance of six religious. It is composed of eight Cardinals, and a certain number of Monks, deputed by the provincials of orders, to take care of their interests. This assembly regulates the pretensions of founders and benefactors, and their heirs ; and disposes of the remains of the temporalities of abandoned and ruined houses : it likewise examines the petitions of such communities, or cities, as desire to rebuild, and found a-new, any monastery ; for which it dispatches the proper instruments.

XII. *The Congregation of the apostolical visitation*. It is composed of a certain number of Cardinals, and Prelates, whose business it is to visit, in the name of the Pope, as Archbishop of Rome, the six Bishoprics, Suffragans to the metropolis of Rome.

XIII. *The Congregation of relics*. It is composed of six Cardinals, and four Prelates ; and their business is to superintend the relics of ancient martyrs, that are frequently found in catacombs, and other subterraneous places in Rome, and to distinguish their bones, shrines, and tombs, from those of the Heathens, who were buried undistinguished in those subterraneous caverns. After the Congregation has pronounced sentence on the validity of any relics, they are consigned to the Vicar, and the Pope's sacristan, who distributes them to such as desire them.

XIV. *The Congregation of Indulgences*. This Congregation, the number of whose Cardinals and Prelates is not fixed, assembles in the palace of the senior Cardinal, to examine into the causes and motives of those, who sue for Indulgences. The register

of this Congregation sends the minutes and conclusions of petitions to the secretary of the briefs, who dispatches them under the fisherman's seal.

XV. *The Congregation of rites.* Pope Sixtus V founded this Congregation, to regulate the ceremonies and rites of the new offices of saints, which are added to the Romish calendar, when any person is canonized. It has authority to explain the rubrics of the Mass-book, and Breviary, when any difficulties are started in relation thereto : and its power extends to pronounce sentence, from which there is no appeal, on all disputes relating to the precedency of churches. It is composed of eight Cardinals, and a Secretary, who assemble once a month in the palace of the senior Cardinal.

XVI. *The Congregation for the building of churches.* Pope Clement VIII founded this Congregation, to superintend the building of St Peter's church, adjoining to the Vatican, and it is employed, to this day, in repairing and beautifying it. It consists of eight Cardinals, and four Prelates, who assemble at the palace of the senior Cardinal, on the Monday or Saturday nearest to the beginning and middle of each month. This Congregation has the peculiar privilege of altering the last wills and testaments of those, who bequeath sums to be employed in pious uses, and to apply the money towards supporting the fabric of St Peter's.

STRABO,
lib. iii.

CONISALUS. A Pagan deity, whom the Athenians worshipped with the same rites and ceremonies, as the Lampſacians did their god Priapus ; whence some are induced to think, they were the same deity under different names.

CONSECRATION. A devoting, or setting apart, any thing to the worship and service of God.

Exod. xiii, 2,
12, 15.
Num. iii. 12.
1 Pet. ii, 9.
Num. i, 9.

The Mosaic Law ordained, that all the first born, both of man and beast, should be *sanctified*, or consecrated to God. The whole race of Abraham was, in a peculiar manner, consecrated to his worship : and the tribe of Levi, and family of Aaron, were more immediately consecrated to the service of God.

Josh. ix, 27.
Ezra, viii. 20.
and ii, 58,
&c.

Besides these Consecrations, ordained by the sovereign authority of God, there were others, which depended on the will of men, and were either to continue for ever, or for a time only. Thus Joshua devoted, or consecrated, the Gibeonites to the service of the tabernacle. David and Solomon in like manner devoted the Nethinims to the service of the temple, for ever. Hannah, the mother of Samuel, offered her son to the Lord, to serve all his life-time in the tabernacle : and the Angel, who promised Zechariah a son, commanded him to consecrate him to the Lord.

Lev. xxvii,
28, 29.
1 Chron.
xviii, 11.
1 Pet. ii, 9.

The Hebrews sometimes devoted their fields or cattle to the Lord ; after which they were no longer in their power. David, and the kings his successors, often vowed and consecrated the spoils taken in war.

The New Testament furnishes us with instances of Consecration. Christians in general are consecrated to the Lord, and are an holy race, a chosen people. Bishops, and other ministers of the Gospel, are in a peculiar manner set apart for his service. Churches, church-yards, sacred vessels, and other utensils, belonging to the worship of God, are consecrated things. Monasteries, and religious houses, with the Monks and Nuns, who devote themselves by solemn vows to the exercise of a religious life, may be added to the list ; and the Romanists consecrate almost every thing, as bells, candles, books, water, oil, ashes, palms, swords, banners, pictures, crosses, agnus dei's, roses, childrens cloths, &c. which from that time are of great use to preserve people from diseases, storms by sea and land, thunder and lightning, &c.

BENHAM,
Orig. Ecclef.
B. VIII. ch. 9.

EUSEB. de
vit. Con-
stant. lib. iv.
cap. 43.

Among the antient Christians, the *Consecration of Churches* was performed with a great deal of pious solemnity. In what manner it was done for the three first ages, is uncertain, the most authentic accounts reaching no higher than the fourth, when, in the peaceable reign of Constantine, churches were every where built, and dedicated with great solemnity. It was usual for a whole synod of the neighbouring or provincial Bishops to meet at the dedication. Thus the Church at Jerusalem, which Constantine built over the holy sepulchre of our Saviour, was consecrated in a full synod of all the Bishops of the east. The solemnity usually began with a panegyric oration, or sermon, in commemoration of the founder. Then they proceeded to prayers ; among which they seem to have had one for the church then to be dedicated. Some think the dedication consisted in setting up the

the sign of the Cross, or in placing a Communion Table in the church. But whatever it consisted in, the act of Consecration was so peculiarly reserved to the office of Bishops, that Presbyters were not allowed to perform it. Conc. Bracag. i. cap. 37.

Antiently, churches were always dedicated to God, and not to Saints: though they were sometimes distinguished by their names, as a memorial of them. 'If (say St Austin) we should make a temple of wood or stone to any holy angel, though never so excellent, should we not be anathematized by the Church of God, for paying that service to the creature, which is due only to the creator?' August. contr. Maxims lib. i.

As to the time of Consecration, it was performed indifferently on any day: but, whatever the day was, it was usually kept and observed among their annual festivals. To this Gregory the Great added a new custom, here in England; which was, that, on the annual feast of the dedication, the people might build themselves booths round about the church; and there feast themselves, in lieu of their antient sacrifices, while they were Heathens. And it is probable, our *Wakes* are the remains of these feasts of dedication. Bede, Hist. lib. i. cap. 36.

The Romanists have a great deal of pious foppery in the ceremonies of consecrating, or (as they always term it) *dedicating* a church; concerning which, See DEDICATION.

In England, churches have always been consecrated, with particular ceremonies attending the Consecration, the form of which was left to the discretion of the Bishop. There was one drawn up in 1661, though it was never authorized. Great offence was taken at the manner, in which Bishop Laud consecrated St Katherine Creed Church, in London; which was thus. He came on a Sunday, being the 16th of January, An. 1630, to the west-door of that Church, and some persons, prepared for that purpose, repeated aloud; *Open, open, ye everlasting doors, that the king of glory may come in.* Immediately the doors were opened, and the Bishop and some Doctors entered. Then he kneeled, and, with his eyes lifted up, and his arms spread, he pronounced the place to be holy, in the name of the Father, &c. Then he threw some of the dust of the church several times into the air, as he approached the chancel, and, when he came to the rails of the Communion-Table, he bowed to it several times. Then they all went round the church, repeating the hundredth Psalm, and afterwards a form of prayer, which concluded thus; *We consecrate this Church, and set it apart to thee, O Lord Christ, as holy ground, not to be profaned to common uses.* Returning to the Communion-Table, he pronounced curses against those, who should prophane that place, and, at every curse, he bowed towards the east, and said, *Let all the people say, Amen.* Afterwards he pronounced blessings on all those, who should be benefactors, repeating, *Let all the people say, Amen.* Then there was a sermon, and, after the sermon, the Sacrament; and, when the Bishop came near the Altar, he bowed seven times; and, coming to the Bread, he gently lifted up the napkin, which he laid down again, and withdrew, bowing several times: then he uncovered the bread, as before: the like he did with the cover of the cup; and so the ceremony ended.

The term *Consecration* is particularly used for the benediction of the elements in the *Eucharist*. The Romanists define it to be the conversion of the bread and wine into the real body and blood of Christ; and that this is the sentiment of that Church, is evident from the priest's elevating the Hoste immediately after Consecration, for the people to adore it. See EUCHARIST.

The Greeks and Romans had a kind of Consecration, or dedication, of animals. Suetonius mentions the Consecration of a great number of horses, by Julius Cæsar, when he passed the Rubicon; and Eustathius observes, that it was customary, among the Greeks, to consecrate whole herds of cattle, and several sorts of fowl, especially geese and peacocks, to their gods; giving those animals their liberty; and forbidding all persons to touch or molest them. Athenæus observes, that they paid the same compliment to fishes, especially those of the most palatable and relishing kind. Pliny takes notice, that Octavius Anicius's Dolphin had this favour conferred upon it. In vit. Jul. Cæsar. In Odyss. xi. Lib. vii. Ep. 33. lib. ix. Hist. Anim. l. 11. c. 36. Ælian likewise observes, that they sometimes put necklaces about their fishes necks, before they turned them loose to their element.

The Romans likewise had their *magical Consecrations*; it being customary for their Emperors to offer sacrifices, repeat charms, and dispose statues in certain places, imagining that such magical operations would hinder the Barbarians from entering into their dominions. In this manner Marcus Antoninus endeavoured

SPARTIAN. in
vit. Heliogab.

to fortify himself against the invasion of the *Marcomanni*. Of this kind seems to have been the *Palladium* of Troy, and Memnon's vocal statue. See TALLISMAN.

We have a very curious and particular description of the *Consecratio Pontificum*, or *Consecration* of the *Roman Pontiffs*, in the following jambics, taken out of Macrobius.

Summus Sacerdos nempe sub terram scrobe
Acta in profundum consecrandus mergitur,
Mire infulatus festa vittis tempora
Nectens, corona tum repexus aurea,
Cinctu Gabino serica fultus toga:
Tabulis superne strata texunt pulpita,
Rimosa rari pegmatis compagibus:
Scindunt subinde vel terebrant aream,
Creboque lignum perforant acumine,
Pateat minutis ut frequens hiatibus.
Huc Taurus ingens fronte torva & hispida,
Sertis revinctus aut per armos floreis,
Aut impeditus cornibus, deducitur:
Hic ut statuta est immolanda Bellua,
Pectus sacrato dividunt venabulo:
Eruclat amplum vulnus undam sanguinis
Ferventis, inque texta pontis subditi
Fundit vaporum flumen, & late æstuat.
Tum per frequentes mille rimarum vias
Illapsus imber tabidum rorem pluit,
Defossus intus quem sacerdos excipit,
Guttas ad omnes, stirpe subiectans caput,
Et veste & omni putrefactus corpore.
Qui nos supinat, obvias offert genas,
Supponit aures, labra, nares objicit,
Oculos & ipsos proluit liquoribus,
Nec jam palato parcit, & linguam rigat.
Postquam cadaver sanguine egesto rigens
Compage ab illa Flamines retaxerint;
Procedit inde Pontifex visu horridus,
Ostentat udum verticem, barbam gravem;
Omnes salutant, atque adorant eminus.

The meaning of which is briefly this. They dug a pit in the earth; into which the person to be consecrated was let down, dressed in the priestly vestments, and the pit covered with a plank, bored through in many places, and full of holes. Then they placed a bull, crowned with garlands of flowers, on the plank; and having cut his throat, the blood poured through the plank into the pit, and the priest received it on his head, eyes, nose, ears, &c. Then he was taken out, all covered with blood, and saluted *Pontifex*.

FESTUS.
PAUSANIAS.

CONSENTES DEI [Lat.] Gods of the first order, in the Pagan system of Theology. They were supposed to constitute the council of Heaven: whence their name was derived either from the old Latin word *consilio*, which signifies to *counsel*; or from *consentire*, to *give consent*. There were twelve of these deities, six gods, and as many goddesses. They had golden statues erected in the Forum at Rome. The six gods were, Jupiter, Neptune, Apollo, Mars, Mercury, and Vulcan: the goddesses Juno, Minerva, Venus, Diana, Ceres, and Vesta. See DEITIES.

BINGHAM,
Orig. Eccles.
B. XVIII. ch.
1. §. 6.

CONSISTENTES [Lat.] In English *Co-standers*. The last order of *penitents*, in the primitive Christian Church. They are so called, because they had liberty (after the other penitents, *Energumens*, and *Catechumens*, were dismissed) to stand with the Faithful at the Altar, and join in the common prayers, and see the oblations

oblations offered ; but yet they might not make their own oblations, nor partake of the Eucharist with them. See PENITENTS.

CONSISTORY. At Rome, it is an ecclesiastical assembly, held in the presence of the Pope, for the reception of princes, or their ambassadors, for the canonization of saints, for the promotion of Cardinals, and other important affairs. When a public Consistory is to be held, the Pope's throne is erected in the great hall of the apostolic palace. The Pope is seated on cloth of gold, under a canopy of the same ; and the foot of the throne is covered with red cloth. The cardinal bishops and priests sit on the right, below the throne ; and the Deacons on the left, but so as to have their faces towards the Pope. The archbishops, bishops, prothonotaries, and other prelates, sit on the steps of the throne ; on the lowest step, the subdeacons, auditors, clerks of the chamber, and acolyths with their woollen cowls ; and the ecclesiastical officers of the Pope's court on the ground. The nephews of the reigning Pope, and other Roman princes, are ranged on each side of the throne. The entrance of the passage leading to the throne is taken up by the Pope's guard.

Cerem. Eccl.
Rom. lib. i.
§. 9. cap. 1.

Private Consistories have fewer ceremonials, and are held in some by-room of the sacred palace. The pontifical throne has no steps, and is covered only with red cloth, and the seats of the Cardinals are painted of that colour. Till the XVth century, Consistories were called by the sound of a bell : but, by a decree of the congregation of rites, of the 16th of February 1630, when the Pope gives orders for a Consistory, messengers are to be sent to the houses of the Cardinals, &c. to summon them. In private Consistories the Pope appears in a white silk cassock, and a red velvet cap laced with silver.

The Bishops courts, in England, held before their chancellors, or commissaries, are called *Consistory-courts*. See COURTS (ECCLESIASTICAL).

CONSUALIA. A festival, instituted by Romulus, who, at the time of the rape of the Sabine virgins, found an altar under ground dedicated to the god *Consus*. It was observed on the 16th day of August ; and, during the celebration, the horses and asses were crowned with flowers, and a mule was sacrificed to that god. See CONSUS.

LIVII, Hist.
lib. i.

CONSUS. The Pagan god of *counsel*. He had an altar under ground in the great Circus, at Rome, to shew, that counsel ought to be kept secret. It was this god, who was supposed to have inspired Romulus with the design of ravishing the Sabine virgins.

SERVIVS, in
Æn. viii.

CONTRITION. The Romanists define it, a sorrow for sins, attended with a sincere resolution of reforming them. The word is derived from the Latin *contrerere*, to *break* or *bruise*. Thus the Psalmist says, *A broken and contrite heart, O God, thou shalt not despise*. See ATTRITION.

Conc. Trident.
§. 14. c. 4.
Ps. li. 17.

CONVENT. A monastery, or religious house. See MONASTERY.

CONVENTICLE. In Latin *Conventiculum*. A private assembly, or meeting, for the exercise of religion. The word was first attributed, as an appellation of reproach, to the religious assemblies of Wickliffe, in this nation, in the reigns of Edward III, and Richard II ; and is now applied to illegal meetings of Nonconformists. There were several statutes made in former reigns for the suppression of Conventicles. But, by 1. W. and M. c. 18. it is ordered, that dissenters may assemble for the performance of religious worship, provided their doors be not locked, barred, or bolted.

2. Hen. IV.
c. 15.
1. Hen. VI.
c. 3.
16. Car. II.
c. 1.
22. Car. II.
c. 1.

CONVOCATION. An assembly of the clergy of England, by their representatives, to consult on ecclesiastical matters. It is held during the session of parliament, and consists of an *upper* and a *lower* house. In the upper house sit the Bishops, and in the lower the inferior clergy, who are represented by their proctors, consisting of all the Deans and Archdeacons, of one proctor for every chapter, and two for the clergy of every diocese, in all one hundred forty three Divines ; viz. Twenty-two Deans, fifty-three Archdeacons, twenty-four Prebendaries, and forty-four Proctors of the

B b b b

Diocesan

Diocesan clergy. The lower house chuses its *Prolocutor*, or speaker, and presents him to the Archbishop and Bishops of the upper house. His business is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house.

An. 1. Edw.
VI.

The lower house of Convocation was formerly called together by two distinct writs. The first was the *Parliamentary*, or *King's-writ* to the Bishops of every diocese, summoning them to parliament, with a clause in it, requiring each chapter to send one of their body, and the clergy of each diocese two proctors, to represent them in parliament: whence some have been of opinion, that the clergy sat, together with the laity, in parliament, till the reign of Henry VIII, when they fell under a *Præmunire*, by submitting to Cardinal Wolsey's legatine power, and forfeited their seats there. It is certain, the lower house of Convocation, in the next reign, apprehended they had a right to sit in parliament, and therefore petitioned the upper house, to intercede with the king and protector, that they might be restored to the same. This was again attempted in the latter end of Queen Elizabeth's reign, and in that of King James I; but still without success.

The second writ, by which the clergy were assembled together, was called the *provincial writ*. By the first writ, they were a meer state convention, and not a church synod; and the intent of their meeting was, to consult about their civil rights, and to grant a portion of their estates towards the support of the government. But, the Clergy not looking upon themselves as obliged to obey this lay-summons, Archbishop Winchelsea prevailed with King Edward II to discharge them from it: and from that time, when the King issued his parliamentary writ to the Bishops, he sent another to the Archbishop, to summon all his provincial Bishops to the Convocation. This second writ was to secure their obedience to the former, and to make the assembly more canonical, as meeting by virtue of a summons from their Archbishop. This writ is now ordered by the Lord Chancellor, and transmitted by him to the Archbishop of Canterbury, who issues thereupon his mandate to the Bishop of London, as Dean of his province.

The Clergy, assembled in Convocation, had the power of giving away their own money, and taxing themselves; a power, which they continued to exercise from the reformation till the 15th year of Charles II; from which time they receded from that customary right, and were for that reason discharged from two of the four subsidies given by themselves, and then in arrear: and it was for this reason, that from the time before-mentioned the rectors and vicars, who were to be taxed for their spiritual preferments, were allowed to vote in elections for knights of the shire, that they might still be virtually taxed by themselves.

25. Hen. VIII.
c. 19.

The power of the Convocation is limited by a statute of King Henry VIII. They are not to make any canons, or ecclesiastical laws, without the King's licence, nor, when permitted to make any, can they put them in execution, but under these restrictions.

1. Such Canons must not be contrary to the King's prerogative.
2. They must not contradict any statute, or the common law.
3. Nor must they alter any known custom of the realm.

They have the examining and censuring all heretical and schismatical books and persons, &c. but there lies an appeal to the King in Chancery, or to his delegates. The Clergy in Convocation, and their servants, have the same privileges as members of parliament.

COPE. An ecclesiastical habit. By an act of King Edward VI, *whenever the Bishop shall celebrate the holy communion in the Church, he shall have upon him, besides his rochette, a surplice or albe, and a Cope, &c.* It answers to the *collobium*, or episcopal habit, of the ancient Church, and was at first a common habit, being a coat without sleeves, but was afterwards used as a church-vestment, only made very rich by embroidery, and the like. The Greeks pretend, it was first used in memory of the mock robe put upon our Saviour. See **COLLOBIUM**.

COPHTES or COPTES. The Christians of Egypt. See **RELIGION OF EGYPT**.

Hist. des Ord.
Relig. T. I.
ch. 8.

COPHTIC or COPTIC MONKS. The religious, among the Christians of Egypt; who have the highest veneration for the monastic profession, considering it

it as the philosophy of the law of Jesus Christ, and the Monks as terrestrial angels, or celestial men. They are obliged to part with all their possessions, before they enter upon a religious life, to renounce marriage for ever, to live in deserts, to be cloathed in wool, and to eat no meat; to employ their whole time in prayer and labour, to be continually thinking upon God, and to apply themselves to the reading of the holy scripture. They sleep on a mat laid upon the ground. Before they go to rest, they prostrate themselves an hundred and fifty times on the ground, stretching out their arms, in form of a cross. They divide the day into three parts; one for prayer, one for refreshment, and one for labour. Their fasts are the same with those of the Cophtic Christians in general.

The principal monasteries of the Cophtic Monks are situated in deserts. Some of them have no gates, but you go in by a machine drawn up by pullies. The monastery of St Macaire is held in such great veneration, that the patriarch, after his ordination, and having visited the church of Alexandria, and performed divine service in it, is obliged to do the same in this monastery, to which he goes mounted on an ass. Ibid. ch. 9.

COPIOTÆ. [*Lat.*] A particular order of men, in the primitive Christian Church, whose business it was to inter the dead. They were so called, either *ἀπὸ τῆς κομιᾶσαι*, from the *pains* they took, or else *ἀπὸ τῆς κοπιᾶζειν*, because they committed the bodies of the dead to the grave, a place of *ease* and *rest*. They were instituted in the time of Constantine, or his son Constantius, in two of whose laws they are expressly mentioned. Their particular office was to prepare the graves, wrap up the bodies of the dead, and then bury them. And, because this was ever accounted a work of piety and religion, therefore the *Copiotæ*, though not in holy orders, were considered as bearing a relation to the Clergy, and vested with the same immunities. Their number was very great. Constantine is said to have appointed no less than eleven hundred; but, by a law of Honorius and Theodosius, they were reduced to nine hundred and fifty; though Anastasius afterwards brought them back to the first number. CAVE, Prim. Chr. P. 3. ch. 2. Cod. Theod. Lib. iii. tit. 1. & Lib. xvi. tit. 2.

CORBAN. [*Hebr.*] So the Jews called those *offerings*, which had *life*, in opposition to the *Minchab*, or those, which had not. It is derived from the word *Karab*, which signifies to *approach*, because the victims were brought to the door of the tabernacle. The *Corban* were always looked upon as the most sacred offerings.

The Jews are reproached with defeating, by means of the Corban, the precept of the fifth commandment, which enjoins the respect due to parents. For, when a child had no mind to relieve the wants of his father or mother, he would say to them, *It is a gift (Corban) by whatsoever thou mightest be profited by me* i. e. *I have devoted that to God, which you ask of me, and it is no longer mine to give.* See **MINCHAB** and **OFFERING**. Mat. xv, 5.

CORDELIERS. See **FRANCISCANS**.

CORINTHIANS (S. PAUL'S EPISTLE TO THE). See **EPISTLES OF S. PAUL**.

CORPORAL. In the Christian Church, it is a *fair linen cloth*, thrown over the consecrated elements, at the celebration of the Eucharist. It was so called by the Latins, from being spread over the *Body of our Lord Jesus Christ*; and (according to Isidore Pelusiota) was designed to represent the body of our Saviour, being wrapt in fine linen by Joseph of Arimathæa. The institution of it is ascribed to Eusebius, Bishop of Rome, about the year 300. See **EUCCHARIST**. ALCUIN. de Offic. Divin. ISID. PELUS. l. i. Ep. 123.

CORSI. [*Arab.*] The *throne of God*, being the tribunal of his justice, as *Arsh* is the throne of his glory. See **ARSH**. D'HERBELOT, Bibl. orient.

In the second chapter of the Koran, it is said, that *the throne of God embraces the heavens and the earth*. The commentators, giving an account of this throne, say, it is placed below the *Arsh*, and yet is above the Heavens, because it comprehends and embraces them. This throne is the seat of God's wisdom and providence.

CORSNED

DU CANGE,
Gloss.

CORSNED BREAD. In Latin *Panis conjuratus*. It was a kind of superstitious trial, used among our Saxon ancestors, to purge themselves of any accusation, by taking a piece of barley bread, and eating it, with solemn oaths and imprecations, that it might prove poison, or their last morsel, if what they asserted, or denied, were not punctually true. These pieces of bread were first cursed by the Priest, and then offered to the person suspected, to be swallowed by way of purgation. For they believed, that the person, if guilty, would not be able to swallow a morsel so accursed, or, if he did, that it would choak him. The form was this: 'We beseech thee, O Lord, that, whoever is guilty of this theft, when the execrated bread is offered to him, in order to discover the truth, his jaws may be shut, his throat so narrow that he cannot swallow, and that he may cast it out of his mouth, and not eat it.'

Some think, the *Corsned-bread* was originally the very sacramental bread, but that afterwards the Clergy would no longer prostitute the communion-bread to such superstitious uses; allowing however the people to use the same judicial rite, in eating some other morsels of bread, blessed or cursed for the same uses.

INGULPHUS.

It is related of Godwyn, Earl of Kent, in the time of King Edward the Confessor, that, on his abjuring the murthure of the King's brother, by this way of trial, as a just judgment for his solemn perjury, the bread stuck in his throat, and choaked him.

There seem to be some little remains of this superstitious custom in our solemn phrases of abjuration; *I will take the sacrament upon it — I wish this bread may be my poison, &c.*

CORRUPTICOLÆ. [Lat.] Worshippers of something corruptible. It was the name of a Christian sect in Egypt, which sprang from the Eutychæans, about the year 531. They were so called, because they asserted, that the body of Jesus Christ was *corruptible*, in opposition to another sect of Eutychæans, who maintained that it had been always *incorruptible*. The Church of Alexandria was divided between these two opinions; the Clergy and secular powers favouring the former, and the Monks and people the latter.

CORYBANTES. Priests of the goddess *Cybele*, who, inspired with a sacred fury, danced up and down, tossing their heads, and beating on cymbals, or brazen drums.

HOR. Od.
xvi. lib. i.
ver. 7.

Non acuta
Sic geminant Corybantes æra.

*Not with such rage the Corybantes beat
On brazen drums, and echoing strokes repeat.*

They inhabited mount Ida, in the island of Crete, where they nourished infant Jupiter, keeping a continual rattling with their cymbals, that his father Saturn (who had resolved to devour all his male off-spring) might not hear the child's cries.

OVID. Fast.
lib. iv. v. 307.

Ardua jamdudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.

*The rattling Cymbals echo thro' the grove,
To drown the tender cries of infant Jove.*

Diodorus Siculus informs us, that *Corybas*, the son of Jason and Cybele, brought the sacred rites of the mother of the gods into Phrygia, and gave the name of *Corybantes* to those, who embraced that religion. Others derive the name, ἀπὸ τῆς χοροῦ τινος βαίνων, from their *dancing* as they went along. See CYBELE.

Ancient Ac-
counts of In-
dia and Chi-
na, &c. in
Remark Q.

COTBAT. An Arabic word, signifying the sermon, or discourse, with which the Imams, or rectors of Mosques, among the Saracens, used to usher in their Friday's prayers. These discourses consisted of praises to God, and to Mohammed, varied according to the circumstances of the times: in which the Imams affected to display their rhetoric, especially when the Mussulmans had gained any advantage

over the Christians; and they concluded with a prayer for the Caliph. Anciently the Caliph used to pronounce the *Cotbat* in person, and it was esteemed a mark of sovereignty. This ceremony is often mentioned in the histories of the Saracens, and other oriental writings.

The Seljukids, and the others of different families, who revolted from the Caliphs, nevertheless paid them this honour of the Mosque; whereas the Fatemites, who usurped the title of Caliph in Africa and Egypt, had the *Cotbat* in their own name, without any mention made of the Caliphs of Bagdat. Upon the extinction of the Caliphate, the ceremony of the *Cotbat*, although as old as Mohammedism itself, was entirely laid aside.

The origin of the *Cotbat* was this. Mohammed, as prophet, and head of his own sect, used to address the people on the days of their assemblies, and, beginning with praises to God, proceeded to open to them the business they were to deliberate upon: and in this he was imitated by the Caliphs, his successors, till the rise of the family of Ommiyah, with the addition only of the praises of Mohammed. On this occasion, the Caliphs appeared in white, and mounted a kind of pulpit or gallery, from whence they pronounced the *Cotbat*. But, the empire increasing, and the form of government being altered, the custom was abolished, and the *Cotbat* from that time pronounced, in the name of the Caliphs, by the Imams, or rectors of the Mosques, who added to the praises of God and Mohammed those of the Caliph.

COTYTTO. The goddess of wantonness, and immodesty, according to the absurd Theology of the Pagans. She was worshipped, originally, in Greece, by the Athenians, Corinthians, Chians, Thracians, and others, who celebrated her festivals, intituled *Cotyttia*, with the most lewd and immodest rites. Her Priests were named *Baptæ*. The worship of this deity was translated from Greece to Rome. Horace mentions her sacred rites.

Inultus ut tu riseris Cotyttia?

Epod. ult.
ver. 56.

Shalt thou unpunish'd jeer Cotyttia's rites?

See BAPTÆ.

COUNCIL (ECCLESIASTICAL). See SYNOD.

COURTS (ECCLESIASTICAL). Those Courts, which are held by the authority of the King, as supreme governor of the Church, for matters which chiefly concern religion. 4. Instit. 321.

The laws, by which the proceedings in these Courts are regulated, are; 1. Divers immemorial Customs. 2. Provincial Constitutions, and Canons made in convocation, particularly those of the year 1603: 3. Statutes, or acts of parliament, concerning the affairs of religion, particularly the rubrics of our Common-prayer-book, founded upon the statute of Uniformity: 4. The articles of religion, drawn up in the year 1562, and confirmed by 13 Eliz. c. 12.

The suits, or causes, of the ecclesiastical, or spiritual Courts, are such as concern the reformation of manners, the punishing of heresy, defamation, laying violent hands on a Cleric, and the like: some of them likewise relate to the recovery of tythes, legacies, and to contracts of marriage, and wills. The proceedings are agreeable to the canon and civil law. The punishments inflicted by them are *pro salute animæ*, and by way of penance.

COURTS OF THE TEMPLE. See TEMPLE OF JERUSALEM.

CREED. A brief summary of the articles of a Christian's belief. The most ancient form is that, which goes under the name of *The Apostles Creed*; besides which, there are several other ancient forms, and scattered remains of Creeds, to be met with in the primitive records of the Church. The first is a form of apostolical doctrine, collected by Origen. The second, the fragments of a Creed, preserved by Tertullian. The third, the remains of a Creed, in the works of Cyprian. The fourth, a Creed, composed by Gregory Thaumaturgus, for the use of his own Church. The fifth, the Creed of Lucian the martyr, drawn up in opposition to

BINGHAM,
Orig. Ecclef.
B. X. ch. 4.

Orig. περί
ἀποχρίν. Præf.
T. I. & contr.
Marcion.
Dial. i. T. II.

TERTULL. de veland.
Virg. c. i.

CYPR. Ep. 69 ad Mag-num.

GREG. Neo-cæs. Oper. p. i.

Constit. Apost. l. vii. c. 41.

TERTULL. de veland.
Virg. c. i.

the Sabellians. The sixth, the Creed of the *Apostolical Constitutions*, most probably used in some of the eastern or Greek Churches: besides which scattered remains of the ancient Creeds, there are extant some more perfect forms; as those of Jerusalem, Cæsarea, Antioch, Alexandria, and Rome; by comparing which together, the reader may easily perceive, how the unity of the faith was exactly agreed upon, and preserved with some diversity of expression.

It is to be observed, that the variety of Creeds, in so many different forms, used by the ancients, and still extant in their writings, some with omissions, others with additions, and all in a different phrase, is an evident proof, that one universal form had not been pitched upon and prescribed to the whole Church by the Apostles. Though there was but one rule of faith, as Tertullian calls it, and that fixed and unalterable, throughout the whole Church; yet there were different ways of expressing that faith; and every Bishop was allowed to draw up a Creed for the use of his own Church; only keeping to the analogy of faith and sound doctrine. See APOSTLES CREED, ATHANASIAN CREED, and NICENE CREED.

CASAL. de Christ. Ritib.

CRESELLE. An instrument of wood, made use of, in the Romish Church, during Passion-week, instead of bells, to give notice of divine service. This is done in imitation of the primitive Christians, who, they suppose, made use of such an instrument, before the invention of bells, to call their brethren secretly to prayers. There are mysteries in the *Cresselle*. It represents Christ praying on the cross, and calling nations to his preaching; as also his humility, &c.

CROISIER. In Latin *Crocia*. The pastoral staff, so called from its likeness to a cross, which Bishops formerly bore, as the common ensign of their religious office, and by the delivery of which they were invested in their prelacies. Hence the officer, who, like our Virgers, sometimes went before a Bishop, carrying his cross, had the name of *Crociary* or *Cross-bearer*.

The Croisier is pointed at one end, and crooked at the other; as is expressed in the verse;

Curva trahit mites, pars pungit acuta rebelles.

*The crooked end obedient spirits draws,
The pointed those repels, who spurn at Christian laws.*

Hist. des Ord. Relig. T. II. ch. 33.

CROISIERS or CROSS-BEARERS. An order of religious, founded in honour of the *invention*, or discovery of the Cross by the Empress Helena; and which carries up its original as high as St Cletus, about the year of Christ 78; for which they cite the bulls of Alexander III, Alexander VI, Pius V, and Gregory XV, in which mention is made of this pretended antiquity. They are dispersed in several parts of Europe, particularly in the Low-Countries, France, and Bohemia.

The *Croisiers*, or *Cross-bearers*, of Italy (who are at present suppressed) were taken under the protection of the Holy See, in 1169, by Pope Alexander IV, who gave them a rule and constitutions. Innocent IV made farther regulations in the order, and enjoined them always to carry a cross in their hand. This badge of their order was at first made only of iron; but afterwards the vanity of some of their superiors introduced the custom of bearing crosses of silver. A relaxation of discipline creeping by degrees into the order, Pope Alexander VII, despairing of a reformation, suppressed them entirely, and gave their possessions to the republic of Venice.

These religious followed the rule of St Augustin. They were divided into five provinces, to wit, those of Bologna, Venice, Rome, Milan, and Naples. They had formerly two hundred and eight monasteries, of which but fifty remained at the time of their suppression.

Hist. Angl. in Henr. III. Monast. Anglic.

Matthew Paris says, this order came into England, in the year 1244, and that they carried in their hand a staff, on the top of which was a cross. Dugdale mentions two of their monasteries, one at London, and the other at Ryegate, and says, they were confounded with the Trinitaries. They had likewise one at Oxford, where they were received in 1349. They had, in England, the name of *Crouched-friars*.

The *Croifiers*, or *Cross-bearers*, of *France* and the *Low-Countries*, had for founder Theodore de Celles, descended from the ancient dukes of Burgundy, who, following the Bishop of Liege in the crusade of 1188, and conversing with the religious of the Holy Cross, whom he met with in Syria, was inspired with a resolution of embracing this institution, and carrying it into France. Being returned home, he quitted the military for the ecclesiastical life, and, entering into Holy Orders, was made a Canon of the Church of Liege. Here he persuaded four of the Canons to join with him in voluntary mortifications, and a total renunciation of the things of this world. But, resolving upon a still greater retreat, he obtained of the Bishop of Liege the Church of St Thibaut, near the town of Huy; where, together with his companions, he laid the foundations of the order of the Holy Cross, which afterwards spread greatly in France and the Low-Countries, being confirmed by Pope Honorius III, and taken under the protection of the Holy See by John XXII, in the year 1318. The general of this order is pontifically habited, and bears a cross of gold. The religious are habited in white, with a black scapulary: they bear on their breast a red and white cross.

Hist. des Ord.
Relig. T. I.
ch. 34.

There is likewise an order of *Croifiers*, or *Cross-bearers*, in the kingdom of Bohemia. They were first settled at Prague, in the year 1237, in an hospital, built and dedicated to the honour of St Francis, by Agnes, daughter of Ottocare I, King of Bohemia, and sister of Wenceslaus IV. This princess, who renounced the world, and retired to a monastery, obtained of Pope Innocent IV, that the Croifiers of Bohemia might bear a red star together with the cross. These religious have several houses in Bohemia, Austria, Silesia, and Moravia.

Ibid. ch. 35.

CROMCRUACH. The principal idol of the Irish, before the arrival of St Patrick in that kingdom. It was carved, of gold and silver, and surrounded by twelve others, of a smaller size, and all of brass. Cromcruach, at the approach of St Patrick, fell to the ground, and the lesser idols sunk into the ground up to their necks: the heads whereof (according to the authors of the life of St Patrick) in memory of this miracle, still appear above ground, in the plain of Moy-sleuct, in Bresh.

CAMDEN,
Britannia,
Dimetæ.

CROSS. The instrument of punishment, to which Jesus Christ was fastened, and on which he died. The Cross was the punishment of the vilest slaves, and to be crucified was a great mark of infamy to soldiers, officers, and nobles. It was a common punishment among the Syrians, Egyptians, Persians, Greeks, and Romans.

LIPSIUS, de
Cruce, l. i.
c. 10.

The Cross, to which our Saviour was nailed, was in the form of a T, that is, of the old Samaritan *Tau*. Thus the old monuments, coins, and Crosses describe it to us. St Jerom compares it to a bird flying, a man swimming, or praying with his arms extended. The manner of crucifixion was, by fastening the criminal with nails, one through each hand, and one through each foot, or through both together. Before crucifixion, the criminal was generally scourged with whips; after which he was fastened to the Cross, quite naked; though Christians, out of respect and a principle of modesty, generally represent Jesus Christ covered, as far at least as decency requires.

HIERON. in
Ezek. c. ix.
CYPR. de
passione.

Several questions have been started concerning our Saviour's Cross. Some think, it was made of four different pieces of wood; viz. Cypress, cedar, pine, and box; others, of cypress, cedar, olive, and palm. The author of *Historia Scholastica*, and others after him, relate, that the queen of Sheba, as she entered Solomon's palace, took notice of a beam in it, which, as she foretold, would at some time or other be made use of in the execution of a man, who should cause the destruction of all Israel. Solomon, they say, to prevent this misfortune, ordered, that the beam should be buried in the very spot, where was the pool in the sheep-market, taken notice of by St John. At the time of our Saviour's Passion, this piece of wood was discovered, and used in making the Cross.

CHRYSOST.
Serm. de
Cruce.

BERNARD, in
Cant. vii, 8.

Joh. v. 2, 3;
4.

Some say, the Cross was fifteen feet high, and the arms of it seven or eight feet long. Some think, it was pulled down, when our Saviour was to be fastened to it, and afterwards set up again, and our Saviour's body raised with it: but St Austin, and the most learned interpreters, are of opinion, Jesus Christ was nailed to the Cross, as it stood already erected.

LIPSIUS, de
Cruce, l. ii,
c. 7.

* The history of the crucifixion, and passion, of our blessed Lord, is related at large by the four Evangelists, and therefore need not be repeated here.

AMBROS.
Serm. 3. de
diversis.

RUFFIN.
Hist. Eccles.
c. 7.

THEODO-
RET, SOZO-
MEN. &c.

After his death, the Jews buried the Cross in the ground, near the very place of his sepulchre. The Empress Helena, mother of Constantine the Great, having paid a visit to Jerusalem, and the holy places, caused great search to be made, in order to find the Cross. At length, having discovered the place, where Jesus Christ had suffered, she ordered the ground to be dug up, and found deeply buried three Crosses, supposed to be those of our Lord, and the two thieves, who were crucified with him: but, not being able certainly to distinguish between them, she had recourse to an expedient. A lady of the city being dangerous ill, she ordered the three Crosses to be carried to her, and, touching her with the two first, perceived no effect; but, when she had applied the third, the sick person rose up perfectly healed, and proved that to be the true Cross of Christ. The Empress, having found this treasure, inclosed it in a silver case, and put it into the hands of the Bishop of Jerusalem, to be laid up for posterity. It was carefully preserved in a magnificent Church, built afterwards by Constantine, in honour of the Holy Cross.

Epist. 11.

S. Paulinus relates a miracle of a very extraordinary nature, in relation to the Cross. 'The Cross (says he) afforded daily bits and morsels of its precious wood to an infinite number of persons, without suffering the least diminution; which was the effect of the blood of that divine flesh, which suffered death upon it, without being subject to corruption.'

BOLLANDUS,
ad 3 Maii.

It appears, that, from the Vth or VIth century at least, the Latin Church observed the festival of the discovery, or, as it is usually called, *The Invention of the Cross*, on the third of May, as it does at present. The Greeks celebrate it on the sixth of March: but their grand festival, in honour of this instrument, is held on the fourteenth of September, under the title of the *Exaltation*; on which day they commemorate the appearance of the Cross to Constantine, and its discovery by the Empress Helena.

Serm. 3. de
diversis.

RUFFIN.
Hist. Eccles.

St Ambrose affirms, that one of the nails of the Cross was fixed in a bridle of Constantine's horse, and that the other was placed in his diadem, or, according to some, in his helmet. Gregory of Tours says, the Empress Helena threw another of them into the Adriatic sea, to prevent the storms, which were frequent in it, and that the sea became much calmer from that time. It is pretended, that the title of the Cross, which was found at the same time, is still to be seen at Rome.

CYRIL.
Ep. ad Const.
Aug. de
Cruce.

SOCRAT.
Hist. Eccles.
l. ii. c. 28.

S. Cyril, Bishop of Jerusalem, in the IVth century, tells us, that God honoured the beginning of his episcopate with a grand apparition of the Cross. It began about nine of the clock in the morning, and continued several hours, being distinctly seen by all the inhabitants of Jerusalem, both Christians and Pagans. It was a large Cross, of so bright a lustre, that the sun itself could not efface it. It extended from mount Calvary, as far as the mount of Olives, which is about three quarters of a league.

Hist. Eccles.
lib. i. c. 28.

Eusebius reports, that, in the year 311, Constantine, being at the head of his army, a little after mid-day, saw above the sun a Cross of light, with this inscription, *In hoc signo vinces*. The next day, he sent for workmen, who made a Cross of gold and precious stones, according to the description he gave them of that he had seen in the heavens: afterwards he caused several others to be made of the like fashion, which were always carried at the head of his armies. In the battle against Maxentius, in the year 312, he ordered his soldiers to bear the Cross, and the name of Jesus Christ, on their bucklers.

LACTANT.
de morte per-
secut. c. 44.

In the year 628, Cosroes, King of Persia, having taken and plundered Jerusalem, towards the end of the reign of the Emperor Phocas, carried away that part of the Cross, which the Empress Helena had placed in the church upon mount Calvary. The Emperor Heraclius, who succeeded Phocas, having made peace with Cosroes, the first article of the treaty was, that the Cross should be restored to the Christians; which was accordingly done, and the Cross carried back in triumph to Jerusalem.

The respect, paid by the ancient Christians to our Saviour's Cross, was by no means such a superstitious regard, as is paid by the Romanists to the representations of it, in their churches, and other places. The devotion of the Cross makes a very considerable part of the religion of the Romish Church.

Towards

Towards the close of the VIIth century, the sixth general Council of Constantinople decreed, that Jesus Christ should be painted in a human form upon the Cross, the more strongly to set before the eyes of Christians the death and passion of our Saviour. This gave the first rise to the use of *Crucifixes* in the Romish Church.

About the year 690, Pope Sergius discovered a large piece of the Cross, which is carefully preserved at Rome; and, in 1492, the inscription was said to be found in a Church of the same city, by workmen, who were repairing it. Pope Alexander VI thereupon issued out a bull, promising an annual remission of sins to all such devout Christians, who should yearly visit the church, wherein it was found. Notwithstanding this, the Benedictines of Toulouse pretend to shew a large part of this inscription, twice a year, at which time it is steeped in a certain quantity of water, which is given to diseased persons, who find great benefit by it. In like manner, Rome, Milan, and Treves, equally pretend to be possessed of the nails of the Cross, which adorned the helmet of Constantine, and his horse's bridle. Pope Innocent VI, in 1355, appointed a festival for these sacred nails.

GIRY, *Vies des Saints.*

CURTIS, de *Clavis dominicis.*

Among the Romanists, Crosses are set up in churches and chapels, placed on altars, and carried in processions: for which purpose they are consecrated with great solemnity. The consecration consists in incensing, and sprinkling them with holy water. Bishops, in the Romish Church, wear a pectoral or breast-cross, which hangs by a chain, or silken string, tied about the neck. These modern representations of the Cross are called *Crucifixes*. See CRUCIFIX.

Before the reformation of religion in England, it was a piece of devotion to erect Crosses on hills and high places, to plant them in church-yards, to set them up in memory of persons slain in battle; and, lastly, to erect Crosses in places, where the dies of great personages rested, in the way to their interment: thus Queen Eleanor, wife to King Edward I, being conveyed out of Lincolnshire to Westminster, had Crosses erected to her memory in several noted places.

Making the *sign* of the *Cross* is a very antient ceremony of the Christian religion. It was used, in the primitive Church, together with imposition of hands, at the admission of Catechumens; at the time of exorcism, and while they were passing through the several stages of catechumenship; at the time of unction before Baptism; and lastly, at the time of Confirmation, which was the conclusion of baptism both in infants and adult persons. Tertullian observes, that the primitive Christians usually prayed with their arms expanded, and their hands lifted up to Heaven, in the form of a Cross, to represent our Saviour's passion. And it is in reference to this gesture, that Eusebius tells us, Constantine ordered his own image to be stamped on his golden medals, representing him in the posture of a suppliant, with his arms stretched forth to God. The sign of the Cross was used, likewise, before the minister proceeded to the consecration of the Elements in the Eucharist.

BINGHAM, *Orig. Eccles.* B. X. c. 10. §. 4.

Apolog. c. 30.

Vit. Constant. l. iv. c. 15.

CHRYST. de *demonstrat.* &c. c. 9.

CROUCHED FRYARS. See CROISIERS.

CRUCIFIX. A representation of Jesus Christ, hanging on the cross, made of wood, silver, gold, &c. It is an instrument of devotion, made use of by the Roman Catholics, to excite in their minds a strong idea of our Saviour's passion. For this purpose it is placed on altars in churches, and in the oratories of private persons, and almost always makes a part of the pomp and shew of religious processions.

The Romanists have many famous Crucifixes, which in a particular manner draw the respect and veneration of travellers. The *Santissimo Crocifisso*, at Naples, though but of wood, is remarkable for having thanked Thomas Aquinas for his beautiful and salutary writings. The *Santo Volto* at Lucca is of cypress, and dressed in a pompous robe, having on a crown set with jewels. They pretend, that Nicodemus made it, and that the difficulty of the work having drawn down the angels out of curiosity to see it, they were soon tired with the slow progress he made, and therefore finished it themselves; that it afterwards flew to the cathedral of Lucca, where it remained hanging in the air, till an altar was built for it.

The Crucifix of Loretto is celebrated for many miracles. It was brought by angels from Palestine into Italy. The holy Crucifix at Trent is remarkable for the approbation it gave to the decrees of the council, held in that city, in the

XVIth century. In the church of the Beguines at Ghent, is a Crucifix with its mouth always open. The occasion was this : one of the nuns, vexed at being left out of a party of pleasure, during the carnival, complained of it to the Crucifix, which, exhorting her not to afflict herself, invited her to its wedding, and the next day she died ; since which the Crucifix has remained with its mouth open, as if it were speaking. In a church at Cologne is seen a Crucifix with a peruke on ; but the original of this head-dress is uncertain.

We omit an infinite number of Crucifixes, which have shed tears, sweat blood, discovered sacrileges, restored health and life, &c. almost every one having distinguished itself by some miraculous act or other.

MAIM-
BOURG,
Hist. des
Croisades.

CRUSADE or CROISADE. A name given to the expeditions of the Christians against the infidels, for the conquest of the Holy Land ; because those, who engaged in the undertaking, wore a cross on their cloaths, and bore one on their standards. There were eight of these *Crusades*, or *holy wars*.

The *first* was in the year 1096, at the solicitation of the Greek Emperor and the patriarch of Jerusalem. Peter, the hermit, who preached up this Crusade, was made general of the army. The princes, engaged in it, were ; Hugo, Count of Vermandois, brother to Philip I, King of France ; Robert, Duke of Normandy ; Robert, Earl of Flanders ; Raimond, Earl of Toulouse and St Giles ; Godfrey of Bouillon, Duke of Lorrain, with his brothers Baldwin and Eustace ; Stephen, Earl of Chartres and Blois ; Hugo, Count of St Paul ; with a great number of other lords. The general rendezvous was at Constantinople. In this expedition, the famous Godfrey besieged, and took, the city of Nice. The city of Jerusalem was taken by the confederated army, and Godfrey chosen King. The Christians gained the famous battle of Ascalon against the Soldan of Egypt ; which put an end to the first Crusade.

The *second* Crusade, in the year 1144, was headed by the Emperor Conrad III, and Lewis VII, King of France. The Emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel the Greek Emperor ; and the second army, through the unfaithfulness of the Christians of Syria, was forced to break up the siege of Damascus.

The *third* Crusade, in the year 1188, immediately followed the taking of Jerusalem by Saladin, the Soldan of Egypt. The princes, engaged in this expedition, were ; the Emperor Frederic Barbarossa ; Frederic, Duke of Suabia, his second son ; Leopold, Duke of Austria ; Berthold, Duke of Moravia ; Herman, Marquis of Baden ; the Counts of Nassau, Thuringia, Miffen, and Holland ; and above sixty other princes of the empire ; with the Bishops of Befançon, Cambray, Munster, Osnabrug, Miffen, Passau, Visburg, and several others. In this expedition, the Emperor Frederic defeated the Soldan of Iconium : his son Frederic, joined by Guy Lusignan, King of Jerusalem, in vain endeavoured to take Acre or Ptolemais. During which transactions, Philip Augustus, King of France, and Richard II, King of England, joined the Crusade ; by which means the Christian army consisted of 300,000 fighting men : but, great disputes happening between the Kings of France and England, the former quitted the Holy Land, and Richard concluded a peace with Saladin.

The *fourth* Crusade was undertaken, in the year 1195, by the Emperor Henry VIth, after Saladin's death. In this expedition, the Christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the Emperor obliged them to quit the Holy Land, and return into Germany.

The *fifth* Crusade was published, by order of Pope Innocent III, in 1198. Those engaged in it made fruitless efforts for the recovery of the Holy Land : for, tho' John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and others ; yet the plague destroying many of them, and the rest either returning, or engaging in the petty quarrels of the Christian princes, there was nothing done ; so that the Soldan of Aleppo easily defeated their troops in 1204.

The *sixth* Crusade began in 1228 ; in which the Christians took the town of Damietta, but were forced to surrender it again. The next year, the Emperor Frederic made peace with the Soldan for ten years. About 1240, Richard, Earl of Cornwall, and brother to Henry III, King of England, arrived in Palestine, at the

the head of the English Crusade; but, finding it most advantageous to conclude a peace, he re-embarked, and steered towards Italy. In 1244, the Corasmins, being driven out of Persia by the Tartars, broke into Palestine, and gave the Christians a general defeat near Gaza.

The *seventh* Crusade was headed by St Lewis, in the year 1249, who took the town of Damietta: but, a sickness happening in the Christian army, the King endeavoured a retreat; in which being pursued by the infidels, most of his army were miserably butchered, and himself, and the nobility taken prisoners. Then a truce was agreed upon for ten years, and the King and lords set at liberty.

The *eighth* Crusade, in 1270, was headed by the same prince, who made himself master of the port, and castle of Carthage, in Africa; but, dying in a short time, he left his army in a very ill condition. Soon after, the King of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, the King of Tunis, after several engagements with the Christians, in which he was always worsted, desired peace, which was granted upon conditions advantageous to the Christians: after which both princes embarked for their own kingdoms. Prince Edward of England, who arrived at Tunis, at the time of this treaty, sailed towards Ptolemais, where he landed with a small body of three hundred English and French, and hindered Bendocdar from laying siege to Ptolemais: but, being obliged to quit the Holy Land, to take possession of the crown of England, this Crusade ended, without contributing any thing to the recovery of the Holy Land. In 1291, the town of Acre, or Ptolemais, was taken and plundered by the Soldan of Egypt, and the Christians quite driven out of Syria. There has been no Crusade since that time, though several Popes have attempted to stir up the Christians to such an undertaking; particularly Nicholas IV in 1292, and Clement V in 1311.

The Crusades was an incident, which contributed greatly to the acquisitions of the Church. Men were so transported with zeal for expeditions to the Holy Land, and contributions towards its recovery, that, losing all memory of their wives, children, and estates, they enrolled themselves in that service, sold all they had, and passed the seas. The same insensibility reached even the softer sex, who, without any concern for their children, or families, sold their inheritances, to carry on those wars. The Popes, by virtue of their briefs, declared themselves the protectors of all those, who had taken upon them the Crusade; and the Churches drew to themselves all the profits arising from being tutors, trustees, or solicitors, for widows, pupils, and minors. Sometimes the Popes employed the arms, designed for the holy war, in enterprizes for enlarging the temporalities of the Church. To this may be added the large contributions, which were drawn from devout people, incapable of personal service in these wars; as also the institution of religious, military, orders, to guard the temple of Jerusalem, protect the pilgrims, who resorted thither, and fight against the Saracens; all of which grew immensely rich in a very short time. Lastly, the Crusades rendered the Popes very powerful; for they ordered princes to enrol themselves in these expeditions; they retained the sovereign command of their armies by their legates; and were, in some sort, lords in chief of all those who went to the Crusade.

F. PAUL, of
Eccles. Hist.
ch. 27.

CRUSADE. In Spanish, *La Cruciata*. A society, or body of men, from whom the court of Inquisition, in Spain, receives no small service. Their business is to have an eye over the behaviour of all Roman Catholics, and to inform against them in case they omit any duties of the Christian profession. This society is vastly rich, and as powerful as it is wealthy; for it consists of the Bishops, Archbishops, and most of the grandees of Spain. The Spaniards are persuaded, that, had it not been for the Inquisition and Crusade, their kingdom would have been over-run by the Heretics, who had near possessed themselves of the other kingdoms, and states of Europe.

Memoirs of
the Inquisition,
apud
Relig. Cerem.
T. II.

CULDEES. A sort of Monkish priests, formerly inhabiting Scotland and Ireland. Being remarkable for the religious exercises of preaching and praying, they were called, by way of eminence, *Cultores Dei*, from whence is derived the word

Hector. Bo-
eth. lib. vi.
&c.

word *Culdees* ; which was so commonly used by the vulgar, that at last they called all priests by the name of *Culdees*. They made choice of one of their own fraternity, to be their spiritual head, who was afterwards called the *Scots Bishop*.

In Gloss.

Sir Henry Spelman observes, that, in the cathedrals of the province of Ulster, in Ireland, those priests, who assisted in the choir, were called *Colidei*, and their head the *prior* of the *Colidei*.

CUP. In the ecclesiastical sense of the word, it is one of the sacred utensils, or vessels, employed, in the administration of the Holy Sacrament, or Eucharist, to contain the element of wine.

Among the antients, there was always some hereditary Cup, or bowl, with which they made libations to the gods, and entertained strangers.

VIRG. ÆN.
lib. i. ver. 728.

Hic Regina gravem gemmis auroque poposcit,
Implevitque mero, pateram, qua Belus, & omnes
A Belo soliti.

*The Queen now bids the flowing bowl go round,
(But first she pours libations on the ground ;)
An antique bowl, which gold and gems enchace,
By Belus used, and all of Belus' race.*

BUNTORF,
Synag. Jud.
de Paschate.

In like manner, it was customary, among the Jews, at the celebration of the passover, for the father of each family to pronounce certain blessings over a Cup, and, having tasted of it himself, to make the company, and his whole family, drink round of it.

As the sacrament of the Eucharist, in the Christian Religion, answers to the celebration of the passover, in the Jewish ; so the Cup, in the former, plainly answers to that in the latter ; and is therefore styled, by St Paul, the *Cup of Blessing*. See EUCHARIST, and COMMUNION-TABLE.

CUPID. The poetical and fabulous god of love. Hesiod makes him the son of Chaos and Terra ; Simonides, the son of Mars and Venus ; Arcefilaus, the son of Night and Æther ; Alcæus, the son of Strife and Zephyrus ; Sappho, the son of Venus and Cœlus ; and Seneca, the son of Venus and Vulcan. Cicero mentions three Cupids ; the first born of Mercury and Diana, the second of Mercury and Venus ; and the third of Mars and Venus.

The poets arm him with flames, and two darts of different natures ; the one of gold, the other of lead : the former has the power of creating love, the other of aversion. Horace makes him play the tyrant with these darts :

Od. viii. lib.
ii. ver. 14.

Ferus & Cupido,
Semper ardentes acuens sagittas
Cote cruenta.

*The tyrant god, who whets his burning darts,
And sends the pointed mischief to our hearts.*

Tibullus describes his power in the following beautiful verses :

Lib. ii. Eleg.
1. ver. 67.

Ipse quoque inter agros, interque armenta, Cupido
Natus, & indomitas dicitur inter equas.
Illic indocto primum se exercuit arcu ;
Hei mihi, quam doctas nunc habet ille manus !
Nec pecudes, velut ante, petit : fixisse puellas
Gessit, & audaces perdomuisse viros.
Hic juveni detraxit opes ; hic dicere jussit
Limen ad iratæ verba pudenda senem.
Hoc duce custodes furtim transgressa jacentes
Ad juvenem tenebris sola puella venit :
Et pedibus pertentat iter suspensa timore,
Explorat cæcas cui manus ante vias.

Ah miseri, quos hic graviter deus urget ! at ille
Felix, cui placidus leniter afflat amor !

*Cupid was born in country fields, and meads,
Where the wild mare with untam'd fury treads ;
There exercised with uninstructed bow ;
But, ah ! how skill'd, and how experienc'd, now !
Nor shoots at random flocks and beasts, as then,
But fixes maids, and tames audacious men.
He makes the young man slight the tempting gold,
And low-priz'd riches ; he commands the old
Humbly a woman's haughty pride to bear,
And speak mean soothing, to appease the fair.
Led on by him, the girl her plot conceals,
And to th' expecting youth at midnight steals :
The doubtful path her tim'rous feet essay,
And with her hand sh' explores the dusky way.
Wretched are they, whom love with fierce desires
Inflames, and scorches with enraging fires !
But blest the man, to whom he gently brings
Calm love, with waving plumes, and downy wings !* DART.

The fable of Cupid and Psyche, related at large by Apuleius, and abridged from him by Fulgentius, is a very beautiful allegory, denoting the great evils and inconveniencies, which *Concupiscence*, expressed by *Cupid*, brings on the human soul, signified by *Psyche*.

Hesiod distinguishes between *Cupid*, and *Love*, making them both to be the attendants or companions of Venus :

Voss. de
Idolol. lib.
viii. c. 9.

Τῇ δ' ἔρῳ ὠμάρτην, καὶ Ἰμερῷ ἔσπετο καλός.

Cupid and love still follow in her train.

And the reason seems to be, because we first *love*, before we *desire* : Notwithstanding which, this deity is promiscuously stiled *Love* or *Cupid*, because it is not easy to separate between those two affections of the mind.

The hare was sacred to Cupid, because it was thought to be the most libidinous of animals, and of both sexes ; and, when eaten, was supposed to improve and increase beauty.

Id. ib. lib. ix.
c. 36.

This deity is variously represented in antient monuments. He is seen leaping, dancing, playing, and climbing trees : he is pictured in the air, on the earth, on the sea, and sometimes in the fire. He rides on animals, drives chariots, plays on musical instruments ; in a word, performs all manner of exercises. He is frequently represented playing with his mother Venus, or lying in her bosom. He is described with a torch, a bow, and arrows : sometimes with an helmet on his head, and a spear on his shoulder, to signify that love disarms the fiercest men. He rides upon the backs of panthers and lions, and uses their manes for a bridle, to denote that love tames the most savage beasts. He is likewise pictured riding upon a dolphin, to signify, that his empire extends over the sea, no less than the land.

MONTFAU-
CON, Antiq.
T. I. B. III.
ch. 22.

CURATE. In the church of England, it means an ecclesiastic, who represents the parson, vicar, or incumbent of a Church, and officiates in the performance of divine service in his stead. This substitute is necessary in case of pluralities of livings, sickness and infirmity, or other lawful cause of non-residence. He is to be licensed and admitted by the Bishop of the diocese, or ordinary, having episcopal jurisdiction. By the statute, curates, licensed by the Bishop, are to be appointed by him a stipend not exceeding 50 *l. per annum*, nor less than 20 *l.* One person cannot be curate in two Churches, unless he read both morning and evening prayer at both places ; nor can he serve one cure on one Sunday, and another on the next : but it is otherwise, where a church or chapel is dependent on the parish church, or where one church is not able to maintain a Curate. A Curate, as having

Stat. 12.
Ann. c. 2.

Can. 48

Stat. 29.
Car. II.

no fixed estate in his curacy, nor being instituted and inducted, may be removed at pleasure by the Bishop or incumbent. But there are *perpetual* Curates, as well as temporary, who are appointed where tythes are inappropriate, and no vicarage endowed. They are not removeable, and the impropiators are obliged to find them. Every clergyman, officiating in a Church, whether incumbent, or substitute, is, in our liturgy, called a *Curate*. See CURE.

HARTF-
NOCK, Dis-
sert. deor.
Pruss.

CURCHUS. A false deity of the antient inhabitants of Prussia, who believed, he presided over eating and drinking: wherefore, at the time of harvest, they offered to him their first fruits. They also kept a continual fire in honour of him, and built him a new statue every year, breaking their former in pieces.

CURE. The name of a benefice, in the Christian church, where the incumbent has the direction of consciences within a certain district, called a parish. According to this sense of the word, *Curates* are as old as the establishment of Christianity itself. For, when converts were increased to a great number, and it was found necessary to multiply the number of churches, the Bishops, as occasion required, ordained *Priests*, to have the care of them. In the time of Optatus, there were forty churches in Rome, governed by priests, who had the sole management of their respective congregations. Of this sort were the antient *Chorepiscopi*, or *rural Bishops*, who governed the churches settled in the country. See CHOREPISCOPI.

This right, vested in an ecclesiastic, is called *A Cure of Souls*, and by the canons a *Cure in foro interiori tantum*, to distinguish it from a *Cure in foro exteriori*, such as archdeacons have to suspend, excommunicate, and absolve, and which is *sine Pastoralis cura*; and from another Cure, which they say is *in utroque simul*, that is both in *exteriori & interiori foro*, such as that of Bishops, who superintend a whole diocese.

CURETES. Priests of Vesta or Cybele.

Lucret. lib.
ii. ver. 629.

Hic armata manus (*Curetas* nomine Graii
Quos memorant Phrygios) inter se forte catenas
Ludunt, in numerumque exsultant, sanguine læti, &
Terrificas caput quatientes numine cristas:
Dictæos referunt Curetas; qui Jovis illum
Vagitum in Creta quondam occultasse feruntur;
Cum pueri circum puerum pernice chorea
Armati in numerum pulsarent æribus æra,
Ne Saturnus eum malis mandaret adeptus,
Æternumque daret matri sub pectore vulnus.
Propterea magnam armati matrem comitantur:
Aut quia significant Divam prædicere, ut armis
Ac virtute velint patriam defendere terram;
Præsidioque parent, decorique parentibus esse.

The arm'd Curetes dance among the croud,
Look dreadful gay in their own sparkling blood,
Their crests still shaking with a dreadful nod.
These are Cybele's armed Priests, who strove
To drown the tender cries of infant Jove.
By dancing quick they made a greater sound,
And beat their cymbals, as they danc'd around:
Lest Saturn shou'd have found and eat the boy,
And Ops for ever mourn'd her prattling joy.
For this her train is arm'd; or else to shew,
They'll serve their country, and enlarge it too.

CREECH.

The *Curetes* are the same as the *Corybantes*. See CORYBANTES.

CYBELE. A Pagan goddess, the wife of Saturn. The poets give her various names. She is called *Dyndimene*, *Idæa*, and *Berecynthia*, from the mountains of Phrygia,

Phrygia, Dyndimus, Ida, and Berecynthus, where she was particularly worshipped. She was likewise called *The Great Mother*, because the greatest gods were her sons :

— centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.

VIRG. Æn.
6. ver. 787.

*An hundred gods her sweeping train supply,
Her Offspring all, and all command the sky.* DRYDEN.

As also *Ops* and *Tellus*, because she presided over the *earth*, and afforded *help* to mortals: likewise *Rhea*, because all things *flow* from, or are produced out of the earth, and lastly *Vesta*; tho' *Vesta* is commonly taken for the mother, not the wife, of Saturn.

This deity was pictured sitting, to denote the earth poised and fixed by its own weight. She had a cymbal, or drum, in her hand, because the earth contains the roaring winds in its cavities. She was carried in a chariot, drawn by lions.

— juncti currum dominæ subiere leones.

VIRG. Æn.
lib. iii. ver.
113.

And to the yoke the savage lions brought. DRYDEN.

She was crowned with flowers and plants, but oftener with a diadem of turrets.

Vertice turrigero juxta Dea magna Cybele.

Propert. lib.
3. Eleg. 17.
ver. 35.

Cybele near, with nodding turrets crown'd.

The festivals of the goddess Cybele were called *Megalesia*, and her priests *Galli*. See GALLI and MEGALESIA.

This deity was unknown in Italy, till Hannibal was in the very bowels of that country with his army. The Roman senate, consulting the books of the Sibyls, found, that he could not be driven thence, unless the *Idæan mother* came to Rome. This obliged them to send ambassadors to Attalus, King of Phrygia, to request of him the statue of this goddess, which was of stone, in the city of Pessinus in Galatia. Accordingly the goddess was brought to Rome, and the ladies went out to the river Tyber, to receive her; at which time a remarkable thing happened. The ship, she was carried in, stopped at the mouth of the river, till the Vestal Claudia, whose chastity had been questioned, removed all suspicions, by easily drawing the vessel ashore with her girdle.

It was customary at Rome, once a year, to carry the statue of this deity, and wash it in the little river Almon, that falls into the Tyber.

Et lotam parvo revocant Almone Cybelen.

LUCAN. lib.
i. v. 595.

*To Almon's stream Cybele's form they bear,
And wash the goddess, each returning year.* ROWE.

St Austin relates the explanation, which Varro gives of the mysterious particulars of the worship of Cybele, or the earth. 'She is called, (says he) the mother of the Gods: the drum, which is ascribed to her, represents the globe of the earth; the turrets, with which she is crowned, the cities and towns of the earth. The seats, that surround her, shew, that she only stands still, while all things are in motion about her. Her eunuch priests denote, that the earth must be manured, in order to produce corn: their agitations and motions before the goddess teach husbandmen, that they must not lie still: the sound of cymbals denotes the noise of the instruments of husbandry; and the tame lions give us to understand, that there is no soil so wild and barren, but it may be manured.'

De Civit. Dei,
lib. vii. c. 24.

The pine tree was sacred to Cybele. This we learn from Phædrus :

Olim quas vellent esse in tutela sua
Divi legerunt arbores; quercus Jovi,

Fab. lvi.

Et

Et myrtus Veneri placuit, Phœbo laurea,
Pinus Cybele, &c.

i. e. 'The gods, once upon a time, made choice of what trees they would take under their protection: Jupiter chose the oak, Venus the myrtle, Phœbus the laurel, *Cybele the pine*.' Servius tells us, she chose the pine as a consolation for the loss of her favourite Attis, it being the tree, into which that beautiful Phrygian youth was metamorphosed. See AGYRTÆ, ATTIS, and BEREYCYNTHIA.

CYCLOPS. [Gr.] Sicilian giants, whom the poets suppose to be employed by Vulcan in forging thunder-bolts for Jupiter.

HOR. Od. 4.
lib. i. ver. 7.

_____ graves Cyclopum
Vulcanus ardens urit officinas.

*The labouring Cyclops furious Vulcan tires,
And heats their forge with raging fires.*

CREECH.

VIRG.
Georgic. IV.
ver. 170.

Ac veluti, lentis Cyclopes fulmina maffis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Æra lacu: gemit impositis incudibus Ætna.
Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.

*So in their caves the brawny Cyclops sweat,
When with huge strokes the stubborn wedge they beat,
And all th' unshapen thunder-bolt compleat.
Alternately their hammers rise and fall,
Whilst griping tongs turn round the glowing ball.
With puffing bellows some the flames increase,
And some in waters dip the hissing mass.
Their beating anvils dreadfully resound,
And Ætna shakes all ore, and thunders under ground.*

ADDISON.

The Cyclops did not always forge thunderbolts of the same fierceness and intense heat: they sometimes prepared a milder sort; as they did, when Jupiter was to visit Semele, armed with thunder and lightning.

OVID. Me-
tam. lib. iii.
ver. 305.

Est aliud levius fulmen, cui dextra Cyclopum
Sævitæ, flammæque minus, minus addidit iræ:
Tela secunda vocant superi.

*Clad in the mildest lightning of the skies,
And arm'd with thunder of the smallest size.
'Twas of a lesser mould, and lighter weight;
They call it thunder of a second rate:
For the rough Cyclops, who, by Jove's command,
Temper'd the bolt, and turn'd it to his hand,
Work'd up less flame, and fury in its make,
And quench'd it sooner in the standing lake.*

ADDISON.

They are called *Cyclops* from the Greek κύκλω & ὀψς, because they had but one circular eye in the middle of their forehead. Apollo is said to have killed them with his arrows, in revenge for the death of Æsculapius, whom Jupiter had transfixed with a thunderbolt, forged by the Cyclops. See BRONTES.

D.



DABIS. A Japonnese deity. A colossus; or large image, of this deity, made of brass, stands in the road from Osacca to Sorungo. They make an offering to it every year of a spotless virgin, who is instructed to ask the god such and such particular questions, to which the idol (or rather some Bonze inclosed within the idol, which is hollow) returns an answer. The sacred interpreter of this deity seldom fails to impart to the inquisitive virgin that happy qualification, which makes a maid a woman, as a demonstration of the appearance of his god in a human shape. PURCHAS'S
Extracts of
Voyages.

An Egyptian priest of Saturn formerly carried on an imposture of this kind with great success. He informed the male devotees, who came thither to pay their vows, that the deity expected a personal interview with their wives, among whom he always pitched upon the handsomest for his favourite. The dame, thus honoured, was conducted into the temple. The priest, after he had shut her in, conveyed himself, thro' a private subterraneous passage, into the belly of the idol, and from the mouth of it asked his pretty devotee some particular questions, which always ended in their mutual embraces. But, before they came to consummation, the amorous priest always took care to put the candles out.

DACTYLI IDÆI. [*Lat.*] The *fingers of mount Ida*. Concerning these, Pagan theology and fable give very different accounts. The Cretans paid divine worship to them, as those who had nursed and brought up the god Jupiter; whence it appears, that they were the same as the *Corybantes*, and *Curetes*. Nevertheless Strabo makes them different, and says, that the tradition in Phrygia was, that 'the Curetes and Corybantes were descended from the *Daëtyli Idæi*; ^{Geogr. lib. x.} that there were originally an hundred men in the island, who were called *Daëtyli Idæi*; from whom sprang nine *Curetes*, and each of these nine produced ten men, as many as the fingers of a man's two hands; and that this gave the name to the ancestors of the *Daëtyli Idæi*.' He relates another opinion, which is, that there were but five *Daëtyli Idæi*, who, according to Sophocles, were the inventors of iron; that these five brothers had five sisters, and that from this number they took the name of *fingers of mount Ida*, because they were in number ten; and that they worked at the foot of this mountain. Diodorus Siculus reports the matter a little differently. He says; 'the first inhabitants of the island of Crete were ^{Biblioth. lib. v.} the *Daëtyli Idæi*, who had their residence on mount Ida; that some said, they were an hundred, others only five, in number equal to the fingers of a man's hand, whence they had the name of *Daëtyli*; that they were magicians, and addicted to mystical ceremonies; that Orpheus was their disciple, and carried their mysteries into Greece; that the *Daëtyli* invented the use of iron and fire, and that they had been recompensed with divine honours.'

Diomedes, the Grammarian, says, The *Daëtyli Idæi* were priests of the goddess *Cybele*: called *Idæi*, because that goddess was chiefly worshipped on mount *Ida* in Phrygia; and *Daëtyli*, because that, to prevent Saturn from hearing the cries of infant Jupiter, whom *Cybele* had committed to their custody, they used to sing certain verses of their own invention, in the *Daëtylic* measure. See **CURETES** and **CORYBANTES**.

DADUCHI. [*Gr.*] Priests of the goddess *Ceres*; so called, because, at the feasts and sacrifices of that goddess, they ran about the temple, carrying a lighted torch, which they delivered from hand to hand, till it had passed thro' them all. This they did in memory of *Ceres's* searching for her daughter *Proserpine* by the light of a torch, which she had kindled in mount *Ætna*. The word is compounded of *Δαχ*, an unctuous, resinous, wood, as fir, pine, &c. and *ἔχω* to hold.

F f f f

DÆMONS.

DÆMONS. (Δαίμονες). A general name of spiritual, intellectual, beings of a rank superior to man, but inferior to the deity.

Voss. de
Theolog.
Christ. &c.
lib. vii. ch. 8.

The Platonists distinguish between *gods*, *dæmons*, and *heroes*. The *gods* are those, whom Cicero calls *Dii majorum gentium*; the *Dæmons* those, whom we call *Angels*. Christians use the word always in a bad sense, and understand by it only *evil spirits* or *devils*; and the reason assigned by Minucius Felix, and others, is, because *good spirits* refuse the adoration of men, and *evil spirits* alone are the object of idolatrous, or false worship.

De Deo So-
cratis.

Apuleius, defining the nature of Dæmons, says, they have a rational soul, and an aerial body; that they are immortal, and obnoxious to the same passions with men: that predictions, auguries, divinations, oracles, dreams, and art magic belong to them: that they convey mens prayers to the gods, and carry back to men the favours granted them by the gods.

Apolog. 1.

Justin Martyr speaks of the nature of Angels and Dæmons, as if he thought them not absolutely spiritual and incorporeal: for which reason he attributes such actions to them, as cannot be performed without the intervention of a body. He says, that some of the Angels, having received from God the government of the world, soon became prevaricators of his law, and, by the commerce which they had with the posterity of Adam, engendered what we call *Dæmons*, or *devils*: in which sentiment he was followed by many of the Fathers, and antient writers of the Church.

BERESITH
RABBA, pa-
rash. 24. apud
Maimonid.
&c.

It was a fabulous notion among the antient Hebrews, that Adam begat Dæmons and spirits on certain Succubus's. It is difficult to come at a satisfactory account of the *Dæmonology* of that people, and therefore it is no easy matter to explain what is meant by the *worshipping* of *Dæmons*, or *devils*, which is the last species of idolatry, according to the division of the Rabbins. There was a particular species of Dæmons, as some learned men have imagined, to which the Israelites offered sacrifice, and these were a sort of evil spirits, that appeared in desert places in the form of goats, and are in scripture called *Seirim*, which properly signifies *goats*. But it is doubted whether the Israelites were really guilty of this piece of idolatry. If they were, it seems borrowed from the practice of the Egyptians, among whom the *goat* was held to be a sacred animal.

In Octavio.

'The poets (says Minucius Felix) acknowledge the existence of Dæmons; the philosophers make it matter of dispute: Socrates was convinced of it; for he had a Dæmon always at hand, by whose advice he governed himself in all his actions. The Magi are not only acquainted with Dæmons, but perform all their magical operations by the help of Dæmons. — These impure spirits lie concealed under statues and images, and by their influence acquire the authority of a present deity; whilst they inspire the priests, dwell in the temples, direct the entrails of beasts, and the flight of birds, and give out oracles involved in falsehood and ambiguity.' As to Socrates's Dæmon, it was nothing else (according to Plutarch) but his own *sneezing*, and that of others. For, when he would undertake any thing, if another person chanced to sneeze from the right, either before or after him, he looked upon it as a signal that he ought to proceed in his design; but if the sneezing happened to be from the left, it was a warning for him to desist.

De Socratis
Genio.

D'HIERBI-
LOT, Bibl.
Orient. p. 785.

According to the doctrine of the Mohammedans, there are several kinds of Dæmons. One sort is called *Ginn* and *Peri*, and are the same as we call Hobgoblins and Fairies. Others are called *Tecouin*, and are the *Parce* or *Deslinies* of the Pagans. Others are a kind of Medusa's, Furies, and Spectres; and, lastly, others are the *Schaiatbin*, i. e. the devil, and all his infernal troop.

Journey of J.
B. Merin to
the Mines of
Hungary.

The miners of Hungary pretend, that, while they are at work in those subterraneous places, they often see Dæmons, or spirits, in the shape of little negro boys; but that they do them no other mischief, than now and then extinguishing their lamps. See ANGEL, GENII, &c.

D'HIERBI-
LOT, Bibl.
Orient.

DAGGIAL. The false Messiah, or Antichrist, of the Mohammedans; who believe, he will make his appearance, mounted on an ass, in imitation of Jesus Christ, the true Messiah, who made his entry into Jerusalem, seated on that animal. The word signifies a person, who has but one eye and eye-brow, such as they suppose Antichrist will be. They pretend, he will come at the end of the world;

world, and that Jesus Christ, who is not yet dead, will then fight with him, and put him to death. See ANTICHRIST.

DAGON. The false god of *Ashdod*, or, as the Greeks call it, *Azotus*. He is commonly represented as a monster, half man and half fish, like that of Horace. Bp. CUMBERLAND in Sancton. p. 327.

Definit in piscem mulier formosa superne.

Art. Poet.
ver. 4.

A handsome woman with a fish's tail.

Whence most learned men derive his name from the Hebrew *Dag*, which signifies a *fish*. Those, who make him to have been the inventor of *bread-corn*, derive his name from the Hebrew *Dagan*, which signifies *frumentum*; whence Philo Biblius calls him Ζὼς Ἀερότερος, *Jupiter Aratrius*.

Dagon, according to some, was the same as Jupiter, according to others Saturn, and according to others Venus. It is certain, the Egyptians worshipped Venus under the shape of a fish, because, in Typhon's war against the gods, she concealed herself under that form: and Diodorus Siculus relates, that, at Askelon, a famous city of the Philistines, Derceto, or Atergatis, (the same as Venus) was worshipped under the form of a woman, having the lower parts of a fish. There is an antient fable, that *Oannes* (Ὠδάων) a creature half man and half fish, rose out of the Red-sea, and came to Babylon, and there taught men several arts, and then returned again to the sea. Apollodorus relates, that four such *Oannes*, in several ages, had arisen out of the Red-sea, and that the name of one of them was Ὠδάων (*Odacon*): from whence the learned Selden derives the name of *Dagon*. OVID. Met. lib. v. fab. 5.
BEROSUS, APOLLODORUS, POLYHISTOR.
De diis Syris, Synt. 2. ch. 3.

As it is past dispute, that the gods of the Greeks and Latins came from the east, and particularly from the Phœnicians, it is very probable that *Dagon* and *Neptune* are one and the same deity.

When the Philistines had taken the ark of God from the Hebrews, and brought it to the city of *Ashdod*, they placed it in the temple of *Dagon*, close by the image of that deity: but, the next morning, when they came into the temple, they found the idol fallen on his face to the ground, the head and hands being broken off, and only the trunk of the statue continuing in its place. 1 Sam. v. 1, &c.

This deity continued to have a temple at *Ashdod*, during all the ages of idolatry, to the time of the Maccabees. For the author of the first book of *Maccabees* tells us, that 'Jonathan, one of the Maccabees, having beaten the army of Apollonius, Demetrius's general, they fled to *Azotus*, and entered into *Beth-dagon* (the temple of their idol); but that Jonathan set fire to *Azotus*, and burnt the temple of *Dagon*, and all those who were fled into it.' Ch. x. ver. 83.

Bochart is of opinion, that the god *Dagon* was *Japhet*, the third son of Noah; and that they gave him the divinity of the sea, because his lot, and that of his descendants, was the islands, peninsula's, and countries beyond the sea, that is, the continent of Europe; according to what Lactantius remarks, *Neptuno maritima omnia cum insulis obvenerunt*, that is, Neptune had for his share all the sea-coasts, together with the islands. Mr Jurieu adds, that, probably, *Noah* himself may be concealed under *Dagon* or *Neptune*, because the empire of the sea agrees perfectly well with him, who floated several months on the waters of the deluge, and who alone escaped from that flood, which destroyed the rest of mankind. De falsa Religione, lib. i. ch. 11.
Hist. des Dogmes, &c. Part IV. ch. 7.

Milton enumerates the god *Dagon* among the fallen angels:

Next came One,
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lop'd off,
In his own temple, on the groundsel edge,
Where he fell flat, and shamed his worshippers:
DAGON his name; sea-monster! upward man,
And downward fish; yet had his temple high,
Rear'd in *Azotus*, dreaded thro' the coast
Of Palestine, in Gath, and Ascalon,
And Accaron, and Gaza's frontier bounds.

Paradise lost,
Book I, ver.
457.

There

BAUMGARTEN, account of Palestine, B. II. ch. 3. Judg. xvi.

There is still to be seen, in the city of Gaza, or Gazera, in Palestine, the temple of Dagon (but not above half of it standing) which Samson, taking hold of the two pillars that supported it, pulled down, and destroyed both himself, and all that were in it.—These pillars are still preserved, to perpetuate the memory of the action; and it is plain, by the ruins of this temple, that it was a very large one, strongly built of large hewn stones. See DERCE TO.

Embassies of the Dutch to Japan.

DAIBOTH. An idol of the Japonnese. Before you come to the temple of this deity, you pass through a kind of gate, on each side of which are erected two monstrous figures, with several arms, holding arrows, swords, and other offensive weapons. In the centre of the Pagod, the idol is seated, after the oriental fashion, on an altar-table, which is raised but a very little above the ground. He is of a monstrous height; for his head touches the very roof of the temple. This idol has the breast and face of a woman: he has black locks, wooly, and curled like a negro's. One may form some idea of the prodigious bulk of this statue by his hands, which are bigger than the whole body of a man of moderate stature. He is encircled on all sides with gilded rays, in which are placed a great number of images, representing some of the *Cami's*, or Demi-gods of Japan. There are several others on each hand of him, placed on pedestals, and crowned with rays, like our Christian saints. The altar-table, whereon the idol sits, is furnished with a great number of lighted lamps.

KÆMPFER, Hist. of Japan, B. V. ch. xiii, xv.

The temple of Daiboth is supported by several wooden pillars, which are prodigiously large, erected without the least regard to the rules of architecture, most of them being nothing more than the trunks of trees. The timber-work of the temple is all painted red. On the right-hand of this temple there is a little chapel, varnished without all over. As to the idol itself, Kæmpfer tells us, it is gilt all over, its ears very large, and its hair curled: it has a crown upon its head, and a large stain or speck on its forehead: its neck and breasts are naked; and its right-hand is extended, pointing to the hollow of its left, which rests upon its belly.

PAUSANIAS, in Bœoticis.

DAIDALA. [*Gr.*] Two festivals, antiently observed in Bœotia; one of them by the Platæans at Alalcomenos, a very large grove, in which they assembled, and, exposing to the open air pieces of sodden flesh, carefully observed the flight of crows, which came to prey upon them: then, hewing down all those trees, upon which any of them alighted, they formed them into statues, which by the Greeks were called *Δαίδαλα*, from the ingenious artificer *Dædalus*.

The other solemnity, being by far the greatest and most remarkable, was observed not only at Plataea, but in all the cities of Bœotia, once in sixty years: in order to which there were prepared fourteen *Δαίδαλα*, or images, to be distributed by lot among the Platæans, Coroneans, Thespians, Tanagræans, Chæroneans, Orchomenians, Lebadeans, and Thebans. The manner of the solemnity was this. A statue, habited like a woman, was carried by one, dressed like a bride, and accompanied by a long train of Bœotians, to the top of mount Cithæron, upon which was erected an altar of square timbers cemented together. Upon this large quantities of combustible matters being laid, each of the cities offered a bull to Jupiter, and an ox to Juno, with plenty of wine and incense: the poorer sort offered small sheep; all which, together with the *Δαίδαλα*, being thrown into one heap, were set on fire, and burnt to ashes.

The first occasion of these customs was this. It happened that Juno had a quarrel with Jupiter; upon which she retired into Eubœa. The god was very much troubled at her departure, and endeavoured, by all the arts of persuasion, to induce her to return: but, finding her obstinate, he advised with Cithæron, King of the Platæans, who had the greatest reputation for wisdom of any man of that age. The expedient he pitched upon was this; that Jupiter should dress a statue in woman's apparel, and place it in a chariot, giving out that it was Plataea, the daughter of Asopus, and contracted to him in marriage. The god put this artifice in practice; and no sooner did the news reach Juno's ears, but she flew with all haste to meet the chariot; where discovering the cheat, she was wonderfully taken with the contrivance, and was presently reconciled to Jupiter.

DAIDIS.

DAIDIS. An antient Greek solemnity, which lasted three days ; during which, *Torches* (called in Greek *Δαίδες*) were burned ; which gave occasion to the name. On the first day, they commemorated Latona's labour, and Apollo's birth. The second was in memory of Glycon, and the god's nativity. The third was observed in honour of the marriage of Podalirius and the mother of Alexander.

LUCIAN. in Pseudomant.

DAIKOKU. A Japonnese deity, to whom they look upon themselves indebted for all the riches they enjoy. This idol is seated on a bale or sack of rice, after the Japonnese fashion, and strikes, with his hammer, such things as he thinks proper ; and wherever the stroke falls, it is attended with universal plenty, such as immense riches, gay habits, all the conveniences of life, &c. The bale of rice is, after the oriental taste, an emblem of plenty.

KÆMPFER, Hist. of Jap. B. III. ch. iii.

DAIRO. The High-priest, or sovereign Pontiff of the Japonnese ; in whose family the empire of Japan was formerly hereditary, till usurped by the predecessors of the present Emperor, whose palace is in the city Jedo ; whereas that of the Dairi was in the city of Miaco. The sacredness of the Dairo's person is so very great, that his feet are not permitted to touch the ground, nor his head to be exposed to the sun. He is never to have his hair, beard, or nails cut. His victuals are always carried to his table in new baskets, and served up in new dishes and plates. When he goes abroad, he is carried in a magnificent litter, whose pillars are of massy gold, and the outside enriched with figures of the same metal. It is covered with a thin transparent silk, so contrived, that the Dairo may see every one, but be seen by no one. He is carried in this litter by fourteen persons of the highest quality. His guards march before, and he is followed by a coach, drawn by two horses, whose housings are embroidered with pearls and diamonds. This fine equipage is for the Dairo's wife and concubines.

Embassies of the Dutch Japan.

DALAI-LAMA. The High-priest, and deity, of the Calmuc Tartars. The word it seems signifies *universal priest*. This sovereign Pontiff of the Tartarian idolaters, and whom they acknowledge as their god, resides towards the frontiers of China, near the city of Potala, in a convent, situated on the summit of a high mountain, the foot whereof is inhabited by twenty thousand *Lama's*, or priests, who have their separate apartments round about the mountain, and, according to their respective quality, are placed nearer, or at a greater distance from the sovereign Pontiff. This Dalai-Lama has been called *Prête-gehan*, or *Prester-John*, without knowing precisely what countryman he was. See LAMA.

KIRCHER, China illustr.

DALMATICA. A vestment, or habit, of a Bishop, and Deacon ; so called, because it was first invented in *Dalmatia*. Pope Sylvester appointed it to be used by the deacons. It was a royal garment, having been worn by the Emperor Pertinax ; and it was called *chirodota* or *manicata*, because it had *sleeves*, to distinguish it from the *Collobium*, which had none. The *Dalmatica* was all of *white* before, but behind had two *purple* lines or stripes. Pope Eutychianus decreed, that the bodies of the martyrs should be wrapped up in the *Dalmatica*. Virgins are sometimes represented in this dress ; for there is at Rome a picture of St Cæcilia, in the church of that saint, habited in the *Dalmatica*. See COLLOBIUM.

ISID. Etymol. lib. xix. ch. 22.

BARON. An. 261. n. 40.

DAMIANISTS. See SEVERITES.

DANCING. Tho' it may be no easy matter to find any natural relation between this action and religion, yet, among the Pagans, it made a part of the worship paid to the gods. It was usual to dance round the altars and statues ; and, at Rome, the *Salii*, who were priests of Mars, danced through the streets, in honour of that god, and had their name from that very ceremony. In short, religious dancing was so much the taste of the Pagans, that the poets made the gods themselves dance. Hesiod makes the Muses dance, and Horace does the same by Venus, the Graces, and Nymphs.

See CALLIMACH. in Hymn. EURIPID. in Iphigen. ARISTOPHAN. in Ranis.

Jam Cytheræa choros ducit Venus, imminente Luna ;
Junctaque Nymphis Gratiæ decentes
Alternò terram quatunt pede.

Od. 4. lib. i. ver. 5.

G g g g

The

*The Nymphs and Graces join'd, thro' flow'ry meads,
By moon-light dance, and Venus leads.* CREECH.

Exod. xxxii. 6. When the Jews kept the feast of the golden calf, they sat down to eat and drink, and rose up to play, i. e. to dance. David danced before the ark of the Lord: and the Psalmist, describing an holy festival, says, *The singers went before, the players on instruments followed after; amongst them were the damsels, playing with the timbrels.*

Contra Gen-
tes, lib. vii.

From this practice of religious dancing to the sound of instruments, Arnobius takes occasion to ask the Pagans; *Etiamne Dii æris tinnitibus, & quassationibus cymbalorum afficiuntur? Etiamne tympanis, etiamne symphoniis?* i. e. Are the gods pleased with the tinkling of brass, and rattling of cymbals; with the sound of drums, and musical instruments?

The idolaters of the East and West-Indies have the same esteem for this custom, and the greatest part of the worship they pay to their deities consists in dancing. Nor are the Christians quite free from this superstition, as is evident to those, who have travelled through Popish countries, in which certain festivals, particularly those of the *Sacrament*, and *Passion* of our Lord, are celebrated with dancing, masquerades, and other drolleries, and on which occasion is often seen an odd jumble of penitents and buffoons, who, no doubt, think they do honour to religion by this extravagant mixture.

The Christians of St Thomas dance in honour of that Saint, before which they make the sign of the cross, and sing an hymn. The men dance by themselves, and the maiden and married women by themselves, with all the decency and decorum imaginable.

DANIEL (THE BOOK OF). A canonical book of the Old Testament.

An. 606, be-
fore Christ.

Daniel was descended from the royal house of the kings of Judah, and was cotemporary with Ezekiel. He was of the children of the captivity, being carried to Babylon, when he was about eighteen years of age. His name is not prefixed to his book: yet the many passages, in which he speaks in the first person, are a sufficient proof, that he was the author of it. The stile of Daniel is not so lofty and figurative, as that of the other prophets: it is clear and concise, and his narrations and descriptions simple and natural; in short, he writes more like an historian, than a prophet.

PRIDEAUX,
Connect. P. I.
B. III. Ann.
534.
HIERON. in
Proem. ad
Com. in Dan.

He was a very extraordinary person, and was favoured of God, and honoured of men, beyond any that had lived in his time. His prophecies concerning the coming of the Messiah, and the other great events of after-times, are so clear and explicit, that Porphyry objected to them, that they must have been written after the facts were done.

MAIMONID,
in More
Nevochim,
p. 2. ch. 45.
HUET. De-
monstr. Evan-
gel. Prop. 4.
ch. 1.
JOSEPH. Ant-
iq. lib. x.
ch. 12.
Matth. xxiv.
15.

The Jews do not reckon Daniel among the prophets; and the reason they assign is, because he rather lived the life of a courtier, in the palace of the King of Babylon, than that of a prophet. They add, that, tho' he had divine revelations given to him, yet it was not in the prophetic way, but by dreams and visions of the night, which they look upon as the most imperfect way of revelation, and below the prophetic. But Josephus, one of the antientest writers of that nation, reckons him among the greatest of the prophets, and says farther of him, that he conversed familiarly with God, and not only foretold future events, as other prophets did, but determined likewise the time when they should come to pass. But our Saviour, by acknowledging Daniel as a prophet, puts his prophetic character out of all dispute.

HIERON. in
Præf. ad Dan.

Part of the book of Daniel was originally written in the Chaldee language; that is, from the fourth verse of the second chapter to the end of the seventh chapter; and the reason was, because, in that part, he treats of the Chaldean or Babylonish affairs. All the rest of the book is in Hebrew. The Greek translation, used by the Greek churches throughout the East, was that of Theodotion. In the Vulgar Latin Bible, there is added, in the third chapter, after the twenty-fourth verse, the *Song of the Three Children*, and, at the end of the book, the *History of Susanna*, and of *Bel and the Dragon*: the former is made the 13th, and the latter the 14th chapter of the book, in that edition. But these additions

were never received into the canon by the Jews; neither are they extant in the Hebrew, or the Chaldee language, nor is there any proof, that they ever were so.

The six first chapters of the book of Daniel are an history of the kings of Babylon, and what befel the captive Jews under their government. In the six last, he is altogether prophetical, foretelling, not only what should happen to his own church and nation, but events, in which foreign princes and kingdoms were concerned; particularly the rise and downfal of the four secular monarchies of the world, and the establishment of the fifth, or spiritual kingdom of the Messiah.

It is believed, that Daniel died in Chaldea, and that he did not take advantage of the permission granted by Cyrus to the Jews of returning to their own country. St Epiphanius says, he died at Babylon, and herein he is followed by the generality of historians.

‘ Amongst the old prophets (says the great Sir Isaac Newton) Daniel is most distinct in order of time, and easiest to be understood; and therefore, in those things, which relate to the last times, he must be made the key to the rest. — His prophecies are all of them related to one another, as if they were but several parts of one general prophecy. The first is the easiest to be understood, and every following prophecy adds something new to the former.’

Observations
on Daniel,
&c. p. 15.

Id. ib. p. 24

DAPHNEPHORIA. [Gr.] A Novennial festival, celebrated by the Bœotians, in honour of Apollo. The solemnity was as follows. They adorned an olive-branch with garlands of laurel, and various sorts of flowers. Upon the top of it was placed a globe of brass, from which hung other smaller globes. About the middle of it were fixed purple crowns, and a globe of smaller size than that at the top. The bottom was covered with a saffron-coloured garment. The uppermost globe was an emblem of Apollo, or the sun: that placed diametrically under it signified the moon; the lesser globes represented the stars, and the crowns, being sixty-five in number, typified the sun’s annual revolution. The bough, thus adorned, was carried, in procession, by a young lad, of a beautiful countenance, and good family, splendidly apparelled, his hair loose and dishevelled, and on his head a crown of gold. On this occasion, he executed the office of a priest, and was honoured with the title of *Δαφνιφόρος*, i. e. *Laurel-bearer*. Before him went one of his nearest relations, bearing a rod adorned with garlands. He was followed by a choir of virgins, with branches in their hands. In this order they proceeded to the temple of Apollo, surnamed *Ismenius* and *Galaxius*, where they sang supplicatory hymns to the god.

PAUSANIAS
in *Exoticis*

This solemnity was instituted upon the following account. The Æolians, inhabiting *Arne* and the adjacent territory, being advised by an oracle to relinquish their antient seats, and seek their fortunes, made an invasion upon the Thebans, who at the same time were besieged by the Pelasgians. It happened to be near the time of Apollo’s festival, which was religiously observed by both nations: upon which, a cessation of arms being agreed upon, one party cut down laurel-boughs in Helicon, and the other near the river Melas; and, as the custom was, carried them in their hands, in honour of Apollo. On the same day there appeared, in a dream, to Polematus, General of the Bœotian forces, a young man, who presented him with a compleat suit of armour, and commanded, that, every ninth year, the Bœotians should make solemn prayers to Apollo, with laurels in their hands. About three days after this vision, he made a rally upon the besiegers with such success, that they were forced to quit their enterprize: whereupon he caused this festival to be instituted in honour of Delphinian Apollo.

The Jews have something like this solemnity, in their celebration of the *feast of tabernacles*; at which time, according to Leo of Modena, they carry *boughs* in their hands, which they shake during the performance of their sacred songs: a ceremony, no doubt, derived to them from their ancestors, who, as Maimonides informs us, when they celebrated the feast of tabernacles, *entered into the temple, with dances, rods shaken, songs, cymbals, and psalteries.* See **TABERNACLES** (**FEAST OF**).

De Rit. Jud.
P. III. ch. vii.
§. 4.

In Lulabh,
ch. viii. §. 12,
15.

D' HERBE-
LOT, Bibl.
Orient.

DARARIOUN. [*Arab.*] An heretical sect, among the Mohammedans, who took their name and origin from an impostor named Darari; who, coming from Persia into Egypt, in the Caliphate of Hakem, would persuade the people, that Hakem was God: but the people slew him, tho' he was greatly caressed by the Caliph. He was succeeded by one Hamzah, who took the name of *Al Hadi*, i. e. the *Director*. This man introduced licentiousness and debauchery, abolishing all the works of piety, such as fasting, prayer, and pilgrimage. This sect prevails in the maritime parts of Syria, and on mount Libanus.

AIMON'S
Description of
the Court of
Rome.

DATARY. An officer in the Pope's court. He is always a Prelate, and sometimes a Cardinal, deputed by his holiness to receive such petitions as are presented to him, touching the provision of benefices. By his post, the Datary is empowered to grant, without acquainting his holiness therewith, all benefices that do not produce upwards of twenty-four ducats annually; but for such as amount to more, he is obliged to get the provisions signed by the Pope, who admits him to audience every day. If there be several candidates for the same benefice, he has the liberty of bestowing it on which of them he thinks proper, provided he has the requisite qualifications. The Datary has a yearly salary of two thousand crowns, exclusive of the perquisites, which he receives from those, who apply to him for any benefice. This officer has a substitute, named the *Sub-Datary*, who is likewise a prelate, and has a yearly pension of a thousand crowns: but he is not allowed to confer any benefice, without acquainting the Datary therewith. When a person has obtained the Pope's consent for a benefice, the Datary subscribes his petition with an *annuit sanctissimus*, i. e. *the most holy Father consents to it*. The Pope's consent is subscribed in these words; *fiat ut petitur*, i. e. *be it according to the petition*. After the petition has passed the proper offices, and is registered, it is carried to the *Datary*, who *dates* it, and writes these words; *Datum Romæ apud &c. given at Rome in the pontifical palace &c.* Afterwards the Pope's bull, granting the benefice, is dispatched by the Datary, and passes through the hands of more than a thousand persons, belonging to fifteen different offices, who have all their stated fees. The reader may from hence judge how expensive it is to procure the Pope's bull for a benefice, and what large sums go into the office of the Datary, especially when the provisions, issued from thence, are for bishoprics, and other rich benefices.

PRATEOL.
Elench. Hæ-
ref.

DAVID-GEORGIANS, or DAVIDISTS. A sect of Christian heretics, in the XVIth century. David-George, their leader, was, according to some, a Glazier, but, according to others, a Painter, of Ghent. This Enthusiast, in the year 1525, began to give out, that he was the Messiah, and that he was sent into the world in order to people the kingdom of Heaven, which was quite empty of inhabitants, for want of virtuous and good men. With the Adamites, he rejected marriage; with the Sadducees, he denied the resurrection; with the Manichees, he held, that the soul was not defiled by sin. He made his escape from Ghent, and retired first into Frieland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556.

David-George left behind him several disciples, whom he amused with a promise of rising again after three years. Nor was he altogether a false prophet herein; for the magistrates of Ghent, being informed of his doctrines, at the end of three years, ordered his body to be dug up, and burnt, together with his writings, by the common hangman. There are still some remains of this ridiculous sect in Holstein, particularly about Friderickstadt, where they are intermixed with the Armenians.

BINGHAM,
Orig. Ecclef.
B. II. ch. 20.

IGNAT. Epist.
ad Trall. n. 2.

CYPR. Ep.
65. ad Rogation.

DEACONS. One of the three sacred orders of the Christian Church. The name *Διάκονοι*, which is the original word for Deacons, is sometimes used, in the New Testament, for any one that ministers in the service of God; in which large sense, Bishops and Presbyters are stiled Deacons, not only in the New Testament, but in Ecclesiastical writers also. But, in its restrained sense, it is taken for the third order of the clergy of the Christian church; and that they were always esteemed as such, appears from the concurrent testimony of antient writers, who constantly stile them ministers of the mysteries of Christ, ministers of Episcopacy and the Church, and the like. However they never had the name of *Priests*,
being

being commonly distinguished from them by the names of ministers and Levites. And hence the canons stile them *ὑπηρέται*, *Ministri*. The first institution of this order is recorded in the *Acts*.

As to their office, in the Christian Church, it seems to have succeeded that of the Levites among the Jews, who, by God's command, were to be as ministers and servants, under the old law.

The ordination of a Deacon, in the primitive Church, differed from that of a Presbyter, both in the form and manner of it, and also in the gifts and powers conferred thereby. The ordination of the former might be performed by the Bishop alone, who put up his prayer in general, 'that God would make his face to shine upon that his servant, who was then chosen to the office of a Deacon, and fill him with his holy Spirit and power, as he did Stephen the martyr; that he, behaving himself acceptably, uniformly, and unblameably in his office, might be thought worthy of an higher degree, &c.'

As to the office of Deacons, the most common and ordinary was, to be attendant on the Bishop and Presbyters in the service of the altar, to take care of the holy table, and all the ornaments and utensils belonging to it. In the next place, they were to receive the offerings of the people, and to present them to the priest, at the same time reciting the names of those that offered. In some churches, but not in all, the Deacons read the gospel, both before, and at, the communion-service. At Alexandria, the archdeacon only read the gospels, and, in some churches, on high festivals, the Bishop himself; as at Constantinople, on Easter-day. But it was something more peculiar to the office of Deacons, to assist the Bishop and Presbyters in the administration of the Eucharist: at which their business was, to distribute the elements to the people, who were present, and carry them to those, who were absent. But they were not allowed to consecrate them at the altar; as appears from the testimonies of Hilary, Jerom, and the author of the Constitutions; who assign as a reason, that Deacons were reckoned no priests, or but in the lowest degree. As to the sacrament of Baptism, it is evident, they were permitted, in some cases, to administer it solely; as appears from Tertullian, Jerom, and the council of Eliberis.

Another part of the office of Deacons was, to be a sort of monitors and directors to the people, in the exercise of their publick devotions in the church. To which purpose they made use of certain known forms of words, to give notice when each part of the service began. This was called by the general name of *κηρύττειν* among the Greeks, and *prædicare* among the Latins, which do not ordinarily signify *preaching*, as some mistake it, but performing the office of a *κήρυξ*, or *præco*, in the assembly. Whence the Deacons are sometimes called *ἱεροκήρυκες*, the holy cryers of the church. See BIDDING-PRAVER.

The Deacons had a power to *preach*, by licence and authority from the Bishop, but not without it: which was likewise the case with relation to the power of reconciling penitents, and granting them absolution; this privilege being allowed them only in cases of extream necessity, when neither Bishop nor Presbyter were at hand to do it. It may be reckoned also among their extraordinary offices, that they were sometimes deputed by the Bishops to be their representatives and proxies in general councils. But, in provincial synods, they were allowed to give their voice, as well as the Presbyters, in their own name.

There are two things more to be observed concerning the office of Deacons, in church-assemblies. The first is, that they had a power to rebuke and chastise those, who behaved indecently in the church. The other is, that, before the institution of the inferior orders in the church, such as Sub-deacons, Exorcists, Catechists, &c. the Deacons were employed in performing all the offices, which were afterwards committed to those orders.

But, besides these offices, which properly belonged to the service of the church, the Deacons had employment out of the church. One of these was, to be the Bishop's sub-almoner, and to take care of the necessitous, such as orphans, widows, virgins, prisoners, and all the poor and sick, who had any title to be maintained out of the publick revenues of the church. Another of these offices was, to enquire into the morals and conversation of the people, and to make their report thereof to the Bishop. Upon this account, the Deacons were usually stiled the *Bishop's eyes*, and *ears*, his *mouth*, his *right-hand*, and his *heart*; because, by their ministry, he took cognizance of mens actions, as much as if he him-

Conc. Carth.
4. c. iv.
HIERON. Ep.
27.
Acts vi. 3:

Constit.
Apost. lib. viii.
c. 13.

AUG. Quest.
Vet. & Nov
Test. T. IV.
c. ci.
CYPR. Ep.
10.

HIERON.
Comm. in
Ezek. xviii.

JUST. M.
Apol. 2.
Constit.
Apost. lib.
viii. c. 13,
and 28.
Conc. Nic.
c. xviii.
HILAR.
Fragm.

HIERON. Ep.
85. ad Evagr.
TERTULL.
de Bapt. c.
xvii.

HIERON.
Dial. contr.
Lucif. c. 4.
Conc. Elib.
c. lxxvii.

SYNES. Ep.
67.
CHRYSOST.
Homil. 17.
in Heb. ix.

CYPR. Ep.
13. ad Cler.
CHRIST.
L. O. P. U. S.
in not. ad Can.

7. Conc. Trull.
JUSTEL. Bi-
blioth. Jur.
Canon. T. IV.

Cont. Apoll.
lib. ii. c. 57.
EPIPH.
Har. 75.

AUG. Quest.
Vet. & Nov.
Test. c. ci.

CYPR. Ep.
49. ad Cornel.
Cont. Apoll.
lib. ii. c. 31,
32.
lib. lib. ii.
c. 44.

self had seen or heard them ; and because, by them, he sent orders and directions to his flock, and by them distributed to the necessities of the indigent.

Conc. Neo-
cxf. c. xv.

Acts vi. 3.

Sozom. lib.
vii. c. 19.

JUSTIN.
Novel. 3.
c. i.

For this reason, there being a great variety of business attending the office of a Deacon, it was usual to have several Deacons in the same church. In some, they were precisely to the number of seven, in imitation of the first church of Jerusalem. But this rule was not observed in other churches, the number of Deacons being indifferent, as the business of each church required. In that of Constantinople, particularly, the number was so great, that we find them limited to an hundred, for the service of the great church, and three others only.

JUSTIN.
Novel. 123.
c. xiv.

The qualifications, required in Deacons, were much the same as those required in Bishops and Presbyters ; except that, in their age, there was some difference. Deacons might be ordained at twenty-five years of age, and not before ; whereas Bishops and Presbyters could not be ordained till thirty.

Pontificale
Roman.

PISCARA,
Praxis Cerem

The ceremony of the ordination of Deacons, in the *Romish Church*, is briefly this. The candidate prostrates himself before the Bishop, who confers on him the Holy Ghost, laying his right-hand only on his head, to signify, that he does not receive it so fully as the priest. An Acolyth puts on him the stole and Dalmatica ; after which the Bishop presents him with the book of the gospels : the ceremony concludes with the prayers of the Bishop and people. It is the Deacon's office to incense the officiating priest or prelate ; to lay the corporal on the altar ; to receive the paten or cup from the sub-deacon, and present them to the person officiating ; to incense the choir ; to receive the *pax* from the officiating prelate, and carry it to the sub-deacon ; and, at the pontifical mass, when the Bishop gives the blessing, to put the mitre on his head, and to take off the Archbishop's pall, and lay it on the altar.

The Maronites of mount Libanus have two Deacons, who are meerly administrators of the temporalities. Dandini, who calls them *Il Signori Diaconi*, tells us, they are secular lords, who govern the people, set in judgment on all their differences, and treat with the Turks concerning the taxes, and other matters.

Canon xxxii.

In *England*, Deacons are not capable of any ecclesiastical promotion, not so much as to be admitted to a donative ; all benefices requiring the incumbent to be in priest's orders. Yet he may be a chaplain in a family, curate to a beneficed clergyman, or lecturer to a parish-church. A man may be ordained Deacon at twenty-three years of age, *anno currente* ; but it is expressly provided, that the Bishop shall not ordain the same person both a Deacon and a priest in the same day. The form of ordaining Deacons declares, that it is their office to assist the priest in the distribution of the holy-communion ; in which, agreeably to the practice of the antient Church, they are confined to the administering of the wine to the communicants.

1 Tim. iii. 8,
12.

St Paul requires, that Deacons should be chaste, sincere, and blameless ; that they should be neither great drinkers, nor given to filthy lucre ; that they should hold the mystery of the faith in a pure conscience ; that they should be well approved, before they are admitted to the ministry ; that they should be the husbands of one wife, and take care of their houses and families.

BINGHAM,
Orig. Ecclef.
B. II. c. xxii.

Rom. xvi. 1.

Lib. x. Ep.
97.

TERTULLI.
lib. i. ad
uxor. c. 7.

Epist. ad
Smyrn. n. 13.

Lib. vi. c. 17.

DEACONESSES. *Female-Deacons.* An order of women, who had their distinct offices and services in the antient Christian Church. The office was as antient as the apostolical age : for St Paul calls *Phoebe a servant of the Church of Cenchrea*. The original word is *Διακονή*, *ministra*, which is the name given them by Pliny. Tertullian, and others, call them *Viduae*, *widowes*, because they were commonly chosen out of the widows of the church : for some antient laws required, that they should be widows, that had been but once married, and had born children. But there were exceptions to this rule : for Ignatius speaks of *virgin-deaconesses* ; and the author of the *Constitutions* says, that the deaconesses were to be either chaste virgins, or widows, that had been but once married. Some laws required, that they should be sixty years of age, others but fifty, and others but forty.

BARON. ad
an. 34. n. 23.
VALEN. not.
in Sozom.
lib. viii. c. 9.

It is matter of dispute, whether the Deaconesses were ordained by imposition of hands. Baronius, Valefius, and others, think they were not, and make no other account of them than as meer lay-persons. But the author of the *Constitutions*, speaking of their ordination, requires the Bishop to use imposition of hands, with a form of

of prayer, which is there recited. And thus it was both in the Greek and Latin Churches, so long as the order continued; as appears from the canons of several councils. But this ordination gave them no power to execute any part of the sacerdotal office. The office of Deaconesses was only to perform some inferior services of the church, and those chiefly relating to the women, for whose sake they were ordained.

Const. Apost. lib. viii. c. 19.

Ibid. lib. iii. c. 9.

One part of their office was, to assist the minister at the baptizing of women; to undress them for immersion, and to dress them again; in which they were so to order the matter, that the ceremony might be performed with all the decency becoming so sacred an action. Another part of their office was, to be a sort of private catechists to the women-catechumens, who were preparing for baptism. They were likewise to visit and attend women, that were sick and in distress; to minister to the martyrs and confessors in prison; to keep the womens-gate in the church; and, lastly, to assign all the women their places in the church, and regulate their behaviour, &c.

Epiph. Exp. pos. lid. 21.

Conc. Cati-thag. 4. c. xii.

This order, which for some ages has been wholly laid aside, was not abolished every where at once, but continued in the Greek Church longer than in the Latin, and in some of the Latin Churches longer than in others. In the Greek Church they continued to the latter end of the XIIth century. In the Latin Church there were some decrees made against their ordination long before; viz. in the Vth and VIth centuries. But these decrees had no effect at all in the East, nor did they universally take effect in the West till many ages after. In the Xth or XIth century, Cardinal Bona thinks, the order was quite extinct.

BALSAM. Resp. ad interrog. c. xxxv.

Conc. Araus. i. c. xxvi.

Conc. Epaun. c. xxi.

Rer. Liturg. lib. i. c. xxv.

DEACONRY. In Latin *Diaconia*. The name of the chapels and oratories in Rome, under the direction of the several *Cardinal-Deacons*, in their respective regions or quarters. Antiently, they were seven in number, as, the Deaconry of St Maria in the broad way; the Deaconry of St Eustachio near the Pantheon, &c. answering to the seven regions of the city. They had a kind of hospitals annexed to them, for the distribution of alms. They had also an administrator for temporal concerns, called the *Father* of the *Deaconry*, who was sometimes a priest, and sometimes a lay-man. At present, there are fourteen of these *Deaconries*, or *hospitals*, under the direction of as many Cardinals.

Du CANGE, Glosser.

DEAN. An ecclesiastical dignitary, next under the Bishop, in cathedral churches, and head of the *Chapter*. The Latin word is *Decanus*, derived from the Greek *δέκα*, *Decem*; because the Dean presides over, at least, ten canons or prebendaries, in like manner as, in the antient Church, every ten Monks were under an officer, called from thence the *Decanus*.

As there are two foundations of cathedral churches, in England, the Old and the New (the new erected by King Henry VIII); so there are two ways of creating Deans. Those of the old foundation, as the Deans of St Paul's, York, &c. are raised to that dignity much after the manner of Bishops; the king first sending his *Conge d'elire*, the chapter electing, and the king confirming the election. Those of the new foundation, whose deaneries were raised upon the ruins of priories and convents, such as the Deans of Canterbury, Durham, Ely, Norwich, Winchester, &c. are donative, and installed by a shorter course, namely, by the king's letters patent, without any election or confirmation.

1 Instit. 95.

There are cathedral churches, which never had a Dean, and in which the Bishop is head of the Chapter, and, in his absence, the archdeacon: such are the cathedrals of St David and Landaff. There are also Deans without a chapter; such as the Dean of Battle in Suffex: and there are Deans without a jurisdiction; as the Dean of the Chapel Royal, &c. A Dean, without a Chapter, has a jurisdiction in ecclesiastical matters, arising in the several parishes within his Peculiar. Rural Deans, who, originally, exercised jurisdiction over deaneries, and afterwards became only the Bishops substitutes, to grant letters of administration, probate of wills, &c. are now quite laid aside, and their office lost in that of the archdeacons and chancellors.

SPELM. Gloss.

1. NEELS. abr. 596, 597.

A *Dean* and *Chapter* are the Bishop's council, to assist him in the affairs of religion, and to assent to every grant, which the Bishop shall make to bind his successors, &c. As a deanery is a spiritual dignity, a man cannot be a Dean and prebendary of the same church.

DYER, 273

Tho'

STILLING-
FLEET, Ec-
clesiastical
Cases, &c.
3. R. 75.

Tho' ecclesiastical bodies, in cathedrals, are very antient in England, yet it does not appear, that they had any jurisdiction peculiar to themselves during the Saxon times: Sir Edward Coke says, there were Chapters, as the Bishop's council, before they had distinct possessions, and that the Bishops parted with some of their possessions to them, and so became patrons of the prebends of the church.

An. 1640—1.

RUSH-
WORTH IV,
p. 152, 285.

In the reign of King Charles I, a remonstrance was presented to the parliament, by the Presbyterian party, setting forth the great revenues, and the little use, of Deans and Chapters. And, the same year (so fatal to Episcopacy and the Hierarchy) the Commons voted, that all Deans, Deans and Chapters, Prebendaries, Canons, &c. should be abolished, and their lands employed to the advancement of learning and piety. See CHAPTER.

DECALOGUE. The *ten* precepts or *commandments*, delivered by God to Moses, and by him written on two tables of stone, and delivered to the Hebrews, as the basis and foundation of their religion. The history of this great event, together with the ten commandments themselves, are recited at large in the xixth and xxth chapters of the book of *Exodus*.

There are several refined speculations concerning the promulgation of these divine laws: as, whether they were delivered by an angel, deputed by God for that purpose, or by the Deity himself; and, if by the latter, whether it was the first, or second person, of the Godhead, that took upon him to be the legislator of the Jews. But these are questions of such a nature, that nothing certain can be concluded about them.

The Jews called these commandments, by way of excellence, the *ten words*, from whence they had afterwards the name of *Decalogue*. But it is to be observed, that they joined the first and second into one, and divided the last into two. They understand that against *stealing* to relate to the stealing of men, or kidnapping, alledging, that the stealing of another's goods or property is forbidden in the last commandment.

De Legib.
Hebr. lib. i.
c. 2.

Most divines (says the learned Spencer) seem to have been of opinion, that God gave the Decalogue, to be a general rule of life and manners, and as it were a summary, to which all other precepts, either of the law or the gospel, may be reduced. Hence they rack their brains, to fix so large and extensive a meaning on all these commands, that all duties, respecting God or our neighbour, may be understood to be contained in them. But no one, who duly considers the matter, can think it probable, that the Decalogue was therefore given, that it might be a kind of *Compendium* of all the other laws of the Pentateuch; since those eminent precepts of the law, *Thou shalt love the Lord thy God with all thy heart*, and *Thou shalt love thy neighbour as thy self*, cannot be found in the Decalogue, without affixing a meaning to some commands, quite foreign to the natural sense of the words, and subjecting them to an arbitrary interpretation. To give my opinion in a few words; the chief scope and intent of the Decalogue was, to root out idolatry, and its more immediate effects, and to add force and authority to the other laws contained in the Pentateuch. For who can persuade himself, that God would have collected together, into the one little system of the Decalogue, those ten precepts, which have scarce any connexion with each other, had they not all naturally tended to destroy idolatry and its primary effects? The author then proceeds to confirm the truth of this assertion by a distinct consideration of each precept of the two tables.

(d. ib §. 2.

It has been a question, and even matter of admiration, why God, in delivering laws to the Hebrews, kept precisely to the number *ten*. This question is answered by the above-cited author, who assigns the following reasons for this proceeding. First, the number *ten* exceeds all others in perfection and capacity: for in it are comprehended all the diversities of numbers, and their analogies, and all the geometrical figures, which have any relation to numbers. — Secondly, A *Decad* seems to have been in most esteem and use, among all nations, from the earliest times. — Thirdly, As the number *ten* comprehends in it all others, so the Decalogue was to be a kind of *representative* of all the other laws of Moses, which were too numerous to be distinctly and separately rehearsed from mount Sinai. — Lastly, The number *ten* was a sacred number, and most frequently

‘ applied to the things mentioned in the law ; as will be evident to those, who carefully read over the institutes of Moses.’

The Samaritans, to raise and maintain the credit of their temple on mount Gerizim, forged an *eleventh* command, or precept, which, in their Pentateuch, they added at the end of the Decalogue, both in Exodus, and Deuteronomy. It was this. ‘ When the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt erect to thy self large stones, and shalt write on them all the words of this law. And, after thou shalt have passed over Jordan, thou shalt place those stones, which I command thee this day, on mount Gerizim, and shalt build there an altar to the Lord thy God, an altar of stone, &c.’

The Talmudists, and, after them, Postellus, pretend, that the Decalogue was written or engraved in letters of light, i. e. luminous, shining letters ; and that the engraving went quite through the tables ; they add, that the middle of the *mem* final, and of the *samech*, remained miraculously suspended, without adhering to any thing.

The Emperor Julian objected to the Decalogue, that the precepts it contained (those only excepted, which concern the worship of false gods, and the observation of the sabbath) were already so familiar to all nations and people, and so universally received, that they were unworthy, for that very reason, to be delivered by so great a legislator to so peculiar a people.

The Church of Rome has struck the *second* commandment quite out of the Decalogue, and, to make up the number, has split the *tenth* into two. The reason of their doing so is plainly this ; that they are willing to suppress a commandment, which so expressly forbids the use of images in the worship of God.

DECANICA. [Lat.] In ecclesiastical antiquity, the word is used to signify the prisons, or places of confinement, for delinquent clergymen. Some take it to be only another name for the *Diaconicum*, or a corruption of it. Others derive it from *δικη*, and so make it denote a *tribunal*. But it seems to have been a more general name than *Diaconicum*, including all such places of the church, as were used for the more decent confinement of offending Clercs. See *DIACONICUM*.

DECENNALIA. [Lat.] Antient Roman festivals, celebrated by the emperors, every tenth year of their reign, with sacrifices, games, largesses to the people, &c. The Emperor Augustus first instituted these solemnities, in which he was followed by his successors. At the same time the people offered up vows for the Emperor, and for the perpetuity of the empire ; which were therefore called *Vota decennalia*. From the time of Antoninus Pius, we meet with the following inscriptions on medals.

PRIMI DECENNALES. SECUNDI DECENNALES.
VOTA SOL. DECEN. II. VOTA SUSCEP. DECEN. III.

The design of Augustus, in establishing this solemnity, was, to preserve the empire, and the sovereign power, without giving any offence, or laying any restraint on the people. For, during the celebration, that prince used to surrender up his authority into the hands of the people, who were so charmed with this instance of goodness and condescension in the emperor, that they immediately restored the power, and thereby confirmed it the more strongly in his hands.

DECIMES. [Fr.] *Tenths* : a tax, levied by the King of France upon the ecclesiastics of his dominions. From the beginning of that monarchy, the kings have levied money upon the clergy : but the *Decimes*, or *tenths*, came into use only in the third line, in the reign of Philip Augustus, and after the beginning of the holy war. The first tax of this sort was called *La Dixième*, or *Decime Saladine*, because the money was employed in the crusade against Saladin, Soldan of Egypt, who had driven the Christians out of Jerusalem, and made himself master of almost all the Holy Land. After this time all the payments, levied on the French clergy, were called *Decimes*, or *Tenths*, tho’ they exceeded, or fell short of, the tenth part of their revenues.

These taxes were almost all along continued, through all the reigns after Philip Augustus: and, since crusades were undertaken, not only against infidels, but against heretics, and other excommunicated persons, therefore Tenths were levied for supporting these crusades. Thus, in 1226, Pope Honorius III granted a tenth to Lewis VIII, for carrying on a war against the *Albigenses*. The kings of France, thro' a reciprocal courtesy, gave the Popes leave to levy money upon the French clergy, to assist them against the enemies of the Church. Thus Philip Augustus granted an aid to Innocent III, for sustaining a war against the Emperor Otho IV. The exigencies of the government, likewise, was thought a sufficient reason for levying a tenth. Afterwards, in 1516, Leo X gave his consent to Francis I, to levy a tenth on the clergy, towards an expedition against the Turk: which assessment, for the year 1516, has been continued to the present time.

DECRETALS. So the Canonists call the *Epistles*, or letters, of Popes, in answer to certain questions, proposed to them by bishops, or ecclesiastical judges, and in which they gave a determination of the points in question, according as the case required. The first genuine Decretal, acknowledged by all the learned as such, is a letter of Pope Siricius, written, in the year 385, to Himerus, Bishop of Tarragona, in Spain, concerning some disorders, which had crept into the churches of Spain.

TILLEM.
Hist. Eccl.
T. X. Art.
P. Sirice.

F. PAUL, of
Ecclef. Benef.
ch. xxxi.

In 1150, Gratian published a collection of Decretals, containing all the ordinances made by the Popes to that time. To this collection were afterwards added several decrees made in after times, in order to compose a compleat body of the Canon Law. In 1227, Gregory IX, ' following the examples of Theodosius and Justinian (the former of whom framed the constitution of the empire, by collecting his own ordinances, and those of his predecessors, into one volume, which was afterwards called the *Theodosian Code*; the latter accommodated likewise the antient laws to the usage of his times, and reduced into one body the decrees of his predecessors, under the name of the *Justinian Code*;) after their manner, formed a Policy, or Constitution, of his own, collecting into one body all the decisions, and all the causes, which served to advance the Papal power. — This book (*compiled by his penitentiary, Raymond de Penafort, a Dominican*) was called *The Decretals of Gregory IX*, who thereby laid the deepest foundation of the Papal monarchy. — But it must be allowed, that this book is much more edifying in the skillful management of a law-suit, than in the salvation of souls.'

This collection of Decretals was likewise called *The Pentateuch*, because it contains *five* books, distinguished in this distich:

Index, Judicium, Clerus, Sponsalia, Crimen:
Hæc tibi designant, quid quæque volumina signant.

This book was published in 1230. See EXTRAVAGANTS.

DEDICATION. In the religious sense of the word, means a solemn devoting, or setting apart, any person, or thing, to the service of God, and the purposes of religion.

LIVY, Dec.
i. lib. ii.

VAL. MAX.
lib. v. c. 10.

DION. Halicarn.
lib. v.

The Dedication, or consecration, of *Temples*, among the Romans, belonged to the great magistrates, as the consuls, prætors, or censors, in the time of the commonwealth, and to the emperors, during the monarchical government. The Dedication was to be authorized by the senate and people (according to the law *Papyria*) with the consent of the college of Augurs. The ceremony was performed in the manner following. They surrounded the temple with garlands of flowers, and the Vestal virgins, holding in their hands branches of olive, sprinkled the outside of the temple with lustral, or holy water. Then, the magistrate holding with one hand the side-post of the gate, the pontiff, calling him by his name, repeated these words, *Ades, Ades, dum dedico templum hoc, ut mihi præcatis, postemque teneatis*: Whence this part of the ceremony was called *postem tenere* or *apprehendere*. Then the pontiff pronounced aloud the form of Dedication, or consecration, which the consecrating magistrate repeated after him; which part of the ceremony was therefore called, *Solemnia verba, præcunte pontifice, effari*. Afterwards they

consecrated the court of the temple, by sacrificing a beast, the entrails whereof were laid upon an altar of green turf. The temple, thus dedicated, acquired the appellation of *Augustum*; and it was usual to fix up an inscription, expressing the name and quality of the person dedicating, and the year of the Dedication. The statue of the god, or goddess, to whom the temple was dedicated, being anointed with some rich ointment, was laid upon a bed of state. On this occasion, the people were entertained with plays, games, and feasts; and the solemnity was annually commemorated, like the birth-days of princes, or the building of towns.

Tacitus gives the following account of the Dedication of the Capitol, made by order of Vespasian. ‘ In clear and serene weather (says he) they surrounded the temple with garlands, and holy bands, and caused those soldiers, whose names were of good omen, to go into the temple, carrying in their hands branches of such trees, as they thought acceptable to the gods. The soldiers were followed by the Vestal virgins, attended by young children of both sexes, whose parents were living, and sprinkled the place with spring and river-water: then the prætor offered the usual sacrifices of purification, and, having laid the entrails of the victims upon greens, prayed to Jupiter, Juno, Minerva, and the other gods, to bless a work, which the piety of men was consecrating to their glory. Then he touched the holy bands, which were tied to the rope that held the first stone; and the priests and magistrates, with the whole senate, the equestrian order, and the greatest part of the people, heaved up the stone in the air, with loud acclamations, till it was laid on its foundation, on which they threw several pieces of gold and silver, both coined and uncoined.’

Dedications are very frequent in the Jewish history. Moses dedicated the tabernacle, which he built in the wilderness. Solomon made a solemn Dedication of the temple, which he erected to the true God. The Israelites, who returned from the Babylonish captivity, dedicated the new temple, which they built; and, upon the day of this Dedication, sacrificed a great number of victims. The Maccabees, having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the altar. The temple, likewise, built by Herod, was dedicated; the anniversary of which was appointed to be observed on the day of his accession to the crown. When Nehemiah had finished the walls and gates of Jerusalem, he dedicated them in a solemn manner. The Dedication of houses was performed, according to the rabbins, by pronouncing a certain blessing, while some particular words of the law, written upon parchment, rolled up in a cane or hollow stick, were fastened on the door-post.

Selden says, the practice of dedicating, and consecrating to sacred uses, was derived from the Jews to the Heathens. Spencer, on the contrary, ascribes the Dedications of the Jews to a Pagan original; and he observes, the former were more sparing in these religious ceremonies before the Babylonish captivity, than after. Those, who steer between these two opinions, suppose, they might each borrow something of the other.

The Dedication, or consecration, of Christian churches, is treated of under the article CONSECRATION. It remains only to add, in this, the ceremonies practised at the Dedication of a church, among the Romanists.

Before the Dedication is performed, the relicks, which are to be laid up in the altar of the new church, are put into a clean vessel, together with three grains of incense: there is added a piece of parchment, on which is set down the day of the month and year, and the name of the Bishop, who dedicates. Three crosses are painted on each of the church-walls, and over each cross is placed a candle of an ounce weight. On the morning appointed for the ceremony, the Bishop, pontifically habited, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms: after which, he makes the tour of the church walls, sprinkling them in the name of the Holy Trinity. This done, he strikes at the church door with his pastoral staff, repeating the *attollite portas, & introibit rex gloriæ*. A deacon, shut up in the church, asks, *who this king of glory is*; to which the Bishop answers, that it is *the Lord God Almighty, the God of armies*. At the same time the Bishop crosses the door, repeating this Monkish verse:

Ecce crucis signum; fugiant phantasmata cuncta.

i. e. *Behold the sign of the Cross ! let all the devils vanish.* The Bishop and clergy, being admitted into the Church, sing the *Veni Creator*. Then one of the Subdeacons takes ashes, and sprinkles them on the pavement in the form of a cross. Next follow the litanies, and other parts of divine service. Then the Bishop, with his pastoral staff, describes, as with a pen, two alphabets, in the ashes sprinkled by the Deacon : which done, he proceeds to the consecration of the altar, which is performed by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relicks, which are with great ceremony deposited under it. During the whole solemnity, the church is finely adorned, and tapers lighted up on the altar : afterwards the Bishop says mass, if the fatigue of the ceremony will give him leave ; if not, it is said by another.

1 Maccab. iv.
59. 2 Mac-
cab. x. 6.

JOSEPH. Ant.
lib. xii. c. 2.

Joh. x. 22.
Comm. in
Evang.
Joh. x. 22.

DEDICATION (FEAST OF). An anniversary festival, among the Jews, in memory of Judas Maccabæus's repairing, and dedicating anew, the temple and altar, which had been plundered and prophaned by Antiochus Epiphanes. It was observed on the twenty-fifth day of the month *Cisleu*, and was continued eight days ; during which time they illuminated their houses ; from whence it was likewise called the *Feast of Lights*. Which custom, if we believe the Jews, arose from a miracle, which happened at the Dedication : for when they went into the temple, to set in order the sacred vessels and other utensils, they found but one bottle left of the holy oil, containing no more than enough to supply seven lamps during one night : notwithstanding which, this oil maintained the lamps for eight days.

This festival Christ honoured with his presence at Jerusalem ; which implies his approbation of it : and hence Grotius infers, that festival days, in memory of public blessings, may piously be instituted by persons in authority, without a divine command.

DEFENDERS. In Latin, *Defensores*. They were, antiently, persons, who were the advocates, patrons, or protectors, of the interests of particular churches. About the year 420, each patriarchal church began to have its *Defender* ; which custom was afterwards introduced into other churches. The Emperor of Germany still retains the quality of *Advocate of the Church* : And the Kings of Great-Britain preserve the title of *Defender of the Faith*, granted, originally, to King Henry VIII, on occasion of that prince's writing against Luther, and afterwards confirmed by Pope Clement VII.

DEGRADATION. When applied to the punishment of delinquent ecclesiastics, means the depriving them of that rank and *degree*, which they held in the church.

BINGHAM,
Orig. Ecclef.
B. XVII. ch.
8.

Thef. Theol.
Disp. 33.
Thef. 5.

CHAMIER,
de Euchar.
lib. ix. c. 3.
n. 33.

CORNEL.
Ep. 46. ad
Cypr.

In the antient Christian Church, degrading a clergyman, was reducing him to the state and communion of laymen : by which Vossius, and others, understand the thrusting down a clergy-man, to communicate among lay-men, without the rails of the chancel. But this, tho' partly true, does not fully express that lay-communion, to which a degraded clergy-man was reduced. The full import of the phrase is, the depriving him of his orders, and reducing him to the simple condition of a lay-man. This punishment was inflicted on ecclesiastics for several offences, as adultery, theft, or fraud : and clergy-men, thus reduced, were seldom allowed to recover their antient station, except upon some great necessity, or very pressing reason ; as in the case of Maximus the Confessor, who, upon his returning from the Novatian heresy, and bringing over a great multitude of people with him, was restored, by Cornelius, Bishop of Rome, to his place in the presbytery. But these were only exceptions to the common rule, and dispensations with the general orders and standing discipline of the Church.

Some have thought, that Degradation did not reduce the clergy to the state of meer lay-men, and that on account of the *indelible character* (as it is called) acquired by ordination. But this is an opinion quite unknown to the antient writers of the Christian Church, whose notion of this matter is well represented by the learned Dr Forbes. ' There remains (says he) some distinguishing character in a man that ' is deposed, by which he is distinguished from other lay-men : but, to make this ' distinction, it is not necessary, there should be any *form impressed* ; but a transient ' act, that is long ago past, is sufficient, viz. That he was once a person ordained.

IRWIN. lib.
ii. c. 11.

‘ The character, that remains in a deposed person, is not the character of any
 ‘ *present* office or power, but only some foot-step or mark of an honour that is *past*,
 ‘ and a power that he once had ; by which foot-step he is distinguished from other
 ‘ lay-men, who never were ordained ; and may, after a sufficient penance performed,
 ‘ if he be found fit, and the advantage of the Church so require, be restored again
 ‘ without a new ordination.’

In the Romish Church, the degrading a Bishop is attended with a great deal of Pontif. Ro-
man. idle ceremony. To give it the more solemn air, a kind of tribunal, or throne, is erected at the door of the church. The delinquent is presented to the Pope, or a prelate representing him, dressed in his pontifical habit, and attended by some soldiers, a Notary, and a Barber. After a speech, addressed to the spectators, and acquainting them with the reasons of the Degradation, the offender is stripped of his pontifical vestments, and at the same time the person, who degrades him, scrapes his fingers with a knife, or a little piece of glass, declaring to him, that the power of consecrating, blessing, and sanctifying is taken from him : he erases the marks of the tonsure in the same manner ; which the Barber compleats, by shaving his head all over. Then he is told, *that he is driven out of the inheritance of our Lord, as an ungrateful son, and that he loses the crown, which is the mark of the royal priesthood, because of his evil administration.*

We have an instance, in our own history, of the Degradation of a Bishop, in the person of Archbishop Cranmer, who was degraded by order of Queen Mary. Upon this occasion, they dressed him in episcopal robes, made only of canvass, and put the mitre on his head, and the pastoral staff in his hand. In this attire they exposed him to the people, and then stripped him of his habit, piece by piece.

The canon law distinguishes *Degradation* into two sorts ; the one *summary* by word only ; the other *solemn*, by stripping the person degraded of those ornaments and rights, which are the ensigns of his order or degree. The Canonists likewise distinguish *Degradation* from *Deposition*, understanding by the latter the depriving a man of his clerical orders, but by the former only the removing him from his rank or degree. SELDEN, Titles of Honour, 787.

DEIFICATION. The raising men to the honour and rank of gods. It was one of the principal sources of *idolatry* in the Pagan world. See **IDOLATRY**.

The Greeks and Romans placed the inventors of arts and sciences among the gods, as also the founders of cities, and great generals, and, in process of time, their kings and emperors. See **APOTHEOSIS**.

The Deification of Hercules, made by Jupiter himself, is beautifully described by Ovid ; who introduces that divinity addressing himself, on this occasion, to the other gods, as follows :

OEtēas spernite flammās :
 Omnia qui vicit, vincet, quos cernitis, ignes :
 Nec nisi materna Vulcanum parte potentem
 Sentiet : æternum est à me quod traxit, & expers
 Atque immune necis, nullaue domabile flamma :
 Idque ego defunctum terra cœlestibus oris
 Accipiam.

Metam. lib.
ix. ver. 249.

*Be all your fears forborn ;
 Th' OEtēans fires do thou, great hero, scorn.
 Who vanquish'd all things, shall subdue the flame.
 That part alone of gross material frame
 Fire shall devour ; while what from me he drew
 Shall live immortal, and its force subdue ;
 That, when he's dead, I'll raise to realms above :
 May all the powers the righteous act approve.* GAY.

Then follows the Deification :

Utque novus serpens, posita cum pelle senecta,
 Luxuriare solet, squamaque nitere recenti ;
 K k k k

Ib. ib. ver.
266.

Sic

Sic ubi mortales Tirynthius exuit artus,
 Parte sui meliore viget, majorque videri
 Cœpit, & augusta fieri gravitate verendus.
 Quem pater omnipotens, inter cava nubila raptum,
 Quadrijugo curru radiantibus intulit astris.

*As an old serpent casts his scaly vest,
 Wreathes in the sun, in youthful glory dress'd;
 So, when Alcides' mortal mould resign'd,
 His better part enlarg'd, and grew refin'd;
 August his visage shon; almighty Jove
 In his swift car his honour'd off-spring drove:
 High o'er the hollow clouds the coursers fly,
 And lodge the heroe in the starry sky.* GAY.

Nor is the Deification of Æneas less beautifully described.

Id. ib. lib.
 xiv. ver. 600.

Hunc jubet Æneæ quæcunque obnoxia morti
 Abluere, & tacito deferre sub æquora cursu.
 Corniger exequitur Veneris mandata, suisque,
 Quicquid in Ænea fuerat mortale, repurgat,
 Et respergit aquis; pars optima restitit illi.
 Lustratum genetrix divino corpus odore
 Unxit, & ambrosia cum dulci nectare mixta
 Contigit os, fecitque deum; quem turba Quirini
 Nuncupat Indigetem, temploque arisque recepit.

*The god she supplicates, to wash away
 The parts more gross, and subject to decay,
 And cleanse the goddess-born from seminal allay.
 The horned flood with glad attention stands,
 Then bids his streams obey their sire's commands.
 His better parts by lustral waves refin'd,
 More pure, and nearer to ætherial mind,
 With gums of fragrant scent the goddess strews,
 And on his features breathes ambrosial dews.
 Thus deified, new honours Rome decrees,
 Shrines, festivals; and calls him Indiges.* GARTH.

I shall only add, from the same poet, the Deification of Romulus, described in the following lines.

Id. ib. ver.
 824.

Corpus mortale per auras
 Dilapsum tenues; ceu lata plumbea funda
 Missa solet medio glans intabescere cœlo.
 Pulchra subit facies, & pulvinaribus altis
 Dignior, & qualis trabeati forma Quirini.

*The parts more pure in rising are refin'd,
 The gross and perishable lag behind.
 His shrine in purple vestments stands in view:
 He looks a god, and is Quirinus now.* GARTH.

These Deifications were to be authorized, in Greece, by the oracle of some god, and, at Rome, by a decree of the senate.

DION. Sicul.
 lib. xvii.

DEMO-
 CHARES,
 Hist. lib. viii.

When Alexander the Great had a mind to deify Hephestion, one Philip, who came from Babylon, assured him, that an oracle of Jupiter Ammon had commanded, that Hephestion should be worshipped as a god: upon which, Alexander was the first, who offered sacrifice to the new divinity, and, upon that occasion, slaughtered no less than ten thousand victims. The Athenians paid divine honours to Demetrius Poliorcetes, even in his life-time, saluting him with the appellation of *Son of Venus and the Almighty Neptune*. Pythagoras, the Philosopher, being dead at Metapontum, the Metapontines, admiring his profound doctrine, consecrated his

house

house into a temple, and worshipped him as a deity. All Greece decreed sacrifices to be offered, and altars raised, to Lyfander, after his death, on account of his virtues. The instances of Deification, in the Greek and Roman history, are too numerous to all be recited.

Horace, by a fine compliment, anticipates the Deification of the Emperor Augustus (See ΑΡΟΤΗΕΟΙΣ): nor is Virgil's compliment to the same prince less beautiful. Ep. 1. lib. ii.
ver. 1.

Tuque adeo, quem mox quæ sint habitura deorum
Concilia incertum est; urbesne invisere, Cæsar,
Terrarumque velis curam, & te maximus orbis
Auctorem frugum tempestatumque potentem
Accipiant, cingens materna tempora myrto;
An deus immensi venias maris, ac tua nautæ
Numina sola colant; tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis:
Anne novum tardis fidus te mensibus addas,
Qua locus Erigonen inter Chelasque sequentes
Panditur: ipse tibi jam brachia contrahit ardens
Scorpius, & cœli iusta plus parte reliquit, &c.

Georg. lib.
i. ver. 24.

*And chiefly Thou, whose undetermin'd state
Is yet the subject of the gods debate:
Whether in after-times to be declared
The patron of the world, and Rome's peculiar guard:
Or or'e the fruits and seasons to preside,
And the round circuit of the year to guide;
Pow'rful of blessings, which thou strew'st around,
And with thy goddess-mother's myrtle crown'd.
Or wilt thou, Cæsar, chuse the watry reign,
To smooth the surges, and correct the main?
Then mariners, in storms, to thee shall pray;
Ev'n utmost Thule shall thy pow'r obey,
And Neptune shall resign the fasces of the sea:
The watry virgins for thy bed shall strive;
And Tethys all her waves in dowry give.
Or wilt thou blest our summers with thy rays,
And, seated near the ballance, poise the days;
Where in the void of Heav'n a space is free,
Between the Scorpion, and the maid, for thee:
The Scorpion, ready to receive thy laws,
Yields half his region, and contracts his claws, &c. DRYDEN.*

We must not omit the Deification of the shepherd Daphnis, in the fifth eclogue of Virgil.

Candidus infuetum miratur limen Olympi,
Sub pedibusque videt nubes & sydera Daphnis.

Ver. 56.

— — — — —
Ipsi lætitia voces ad sydera jactant
Intonsi montes: ipsæ jam carmina rupes,
Ipsa sonant arbusta; Deus, deus ille, Menalca.
Sis bonus ô felixque tuis! en quatuor aras:
Ecce duo tibi, Daphni, duo Altaria Phæbo.

— — — — —
Ut Baccho Cererique, tibi sic vota quotannis
Agricolæ facient: damnabis tu quoque votis.

*Daphnis, the guest of heav'n, with wond'ring eyes
Views, in the milky way, the starry skies;
And far beneath him, from the shining sphere,
Beholds the moving clouds, and rowling year.*

The

*The mountain-tops unshorn, the rocks rejoice,
The lowly shrubs partake of human voice ;
Assenting nature, with a gracious nod,
Proclaims him, and salutes the new-admitted god.
Be still propitious, ever good to thine ;
Behold, four hallowed altars we design :
And two to thee, and two to Phæbus rise.*

*Such honours as we pay to pow'rs divine,
To Bacchus and to Ceres, shall be thine.
Such annual honours shall be given, and thou
Shalt bear, and shalt condemn thy suppliants to their vow.*

DRYDEN.

DEISTS. In the modern sense of the word, are those persons, in Christian countries, who, acknowledging all the obligations and duties of natural religion, disbelieve and reject the Christian scheme, or revealed religion. They are so called from their belief in GOD alone, in opposition to *Christians*, who add to this faith a belief in CHRIST also.

Evidences of
Nat. and Rev.
Rel. Introd.

The learned Dr Clarke, taking the denomination in its most extensive signification, distinguishes Deists into four sorts. The *first* are, such as pretend to believe the existence of an eternal, infinite, independent, intelligent Being ; and who, to avoid the name of Epicurean Atheists, teach also, that this supreme Being made the world ; tho', at the same time, they agree with the Epicureans in this, that they fancy, God does not at all concern himself in the government of the world, nor has any regard to, or care of, what is done therein ; agreeably to the reasoning of the Epicurean poet :

LUCRET.
lib. i. ver. 57.

*Omnis enim per se Divûm natura necesse est
Immortali ævo summa cum pace fruatur,
Semota à nostris rebus, sejunctaque longe.
Nam privata dolore omni, privata periclis,
Ipfa suis pollens opibus, nihil indiga nostri,
Nec bene promeritis capitur, nec tangitur ira.*

*For whatsoe're's divine must live at peace,
In undisturb'd and everlasting ease ;
Nor care for us ; from fears and danger free ;
Sufficient to its own felicity.
Nought here below, nought in our pow'r it needs,
Ne're smiles at good, nor frowns at wicked deeds.* CREECH.

The *second* sort of Deists are those, who believe, not only the being, but also the providence of God, with respect to the *natural* world ; but who, not allowing any difference between moral good and evil, deny, that God takes any notice of the morally good or evil actions of men ; these things depending, as they imagine, on the arbitrary constitution of human laws.

A *third* sort of Deists there are, who, having right apprehensions concerning the natural attributes of God, and his all-governing providence, and some notion of his moral perfections also ; yet, being prejudiced against the notion of the immortality of the human soul, believe, that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things.

A *fourth*, and the last, sort of Deists are such, as believe the existence of a supreme Being, together with his providence in the government of the world, as also all the obligations of natural religion ; but so far only, as these things are discoverable by the light of nature alone, without believing any divine revelation.

These, the learned author observes, are the only true Deists : but, as the principles of these men would naturally lead them to embrace the Christian revelation, he concludes, there is now no consistent scheme of Deism in the world. ' The
' heathen Philosophers, those few of them, who taught and lived up to the

Id. ib.

' obligations

‘ obligations of natural religion, had indeed a consistent scheme of Deism so far as it went. But the case is not so now. The same scheme is not any longer consistent with its own principles, if it does not now lead men to believe and embrace revelation, as it then taught them to hope for it. Deists, in our days, who reject revelation, when offered to them, are not such men as Socrates and Cicero were; but, under pretence of Deism, it is plain, they are generally ridiculers of all that is truly excellent in natural religion itself. Their trivial and vain cavils; their mocking and ridiculing, without and before examination; their directing the whole stress of their objections against particular customs, or particular and perhaps uncertain opinions, or explications of opinions, without at all considering the main body of religion; their loose, vain, and frothy discourses; and, above all, their vitious and immoral lives; shew plainly and undeniably, that they are not really *Deists*, but meer *Atheists*; and consequently not capable to judge of the truth of Christianity.’

‘ We are fallen into an age (says another learned author) in which there are a sort of men, who have shewn so great a forwardness to be no longer Christians, that they have catched at all the little cavils and pretences against religion — but they both think, and live so ill, that it is an argument for the goodness of any cause, that they are against it. It was urged as a confirmation of the Christian religion by Tertullian, that it was hated and persecuted by Nero, the worst of men: and I am confident, it would be but small reputation to it in any age, if such men should be fond of it. They speak evil of the things they understand not, and are wont to talk with as much confidence against any point of religion, as if they had all the learning in the world in their keeping, when commonly they know little or nothing of what has been said for that, against which they dispute.’

JENKYNs,
Reasonable-
ness of Christ.
Relig. in the
Preface.

Prateolus mentions a sect of *DEISTS* (as they were called) which sprung up in Poland, in the year 1564. They were a branch of the Lutherans, and, coming into France in 1566, settled at Lyons. Their leader (he tells us) was one Gregorius Pauli, a minister of Cracow. They boasted, that God had bestowed on them much greater gifts, than on Luther and others, and that the destruction of Antichrist was reserved for them. They asserted, that there is one nature, or *Deity*, common to the Father, Son, and Holy Ghost, but not one and the same essence; and that the Father alone is the one only, true God.

Elench. Hæ-
ref.

These *Deists* (as Prateolus calls them) ought rather to be denominated *Arians*.

DEITIES. See GODS.

DEITY. See GOD.

DELIA. [Gr.] A quinquennial festival, antiently observed in the island of *Delos*. It was instituted by Theseus, at his return from Crete, in honour of Venus, whose statue, given to him by Ariadne, he erected in that place, having, by her assistance, met with success in his expedition. The chief ceremonies were these: They crowned the statue of the goddess with garlands, and observed the day with music and horse-races: they likewise performed a remarkable dance, called *Legmos*, i. e. the *Crane*, the figure of which represented the various windings of the Cretan labyrinth, out of which Theseus, who invented the dance, had escaped.

THUCYD.
lib. iii.

CALLIM.
Hymn. in
Delum.

PLUT. in
Thes.

In order to celebrate the *Delia*, the Athenians annually deputed a certain number of citizens, called from thence *Deliasæ*, who set out for the island of Delos, in five ships, carrying with them all things necessary for the feast, and the sacrifices. They were crowned with laurel, which, at their return, they consecrated to some god in his temple.

DEMETRIA. [Gr.] A solemn festival, observed, in Greece, in honour of Ceres, called by the Greeks *Δημήτρια*; at which it was customary for the worshippers of that goddess to lash themselves with whips, made of the barks of trees, and called *μυρρα*. Another festival of this name was observed, by the Athenians, in honour of Demetrius Poliorcetes, on the thirteenth of the month *Munychium*, which from that time was called *Demetrium*.

HESECHUS.

PLUT. in
Demetrio.

RICAUT,
Present State
of the Gr.
Ch.

ST DEMETRIO'S-DAY. A day of great devotion, in the Greek Church, marked in the kalendar with red letters, and observed on the 26th of October, in honour of that saint. It is esteemed by the seamen, both Greeks and Turks, to be stormy and tempestuous at sea: the latter call it *Cassim Gbeun*, and will not put to sea either ten days before, or ten days after it; and before this day the fleet of gallies returns into harbour, and is laid up for the whole winter.

DEMI-GODS. See GODS.

DEMONIACS. See ENERGUMENS.

Cartular.
Abbat. Glaft.
MS. f. 15.

DENARII DE CARITATE. [*Lat.*] Customary oblations, antiently made to cathedral churches, about the time of Pentecost, when the parish-priests, and many of their parishioners, went in procession to visit their mother-church. This custom was afterwards changed into a settled due, and usually charged upon the parish-priest, tho' at first it was but a gift of *charity*, or present, towards the support and ornament of the Bishop's see.

DENDROPHORIA. [*Gr.*] The *carrying* of *boughs* or branches of trees. An antient religious ceremony among the Pagans, so called, because certain priests, called from thence *Dendrophori* (tree-bearers), marched in procession, carrying branches of trees in their hands, in honour of some god. The college of the *Dendrophori* is often mentioned in the antient marbles; and we frequently see, in *Basso relievos*, the bacchanals represented as men carrying little shrubs or branches of trees. See DAPHNEPHORIA, and TABERNACLES (FEAST OF).

ST DENNIS'S-DAY. A festival, in the Romish church, observed, on the ninth of October, in honour of St Dennis, and his companions, martyrs and confessors. It is related of these holy men, that, refusing to sacrifice to the heathen gods, they were all beheaded in one and the same moment, and that their tongues, after their heads were cut off, still continued to confess the Lord. And, to declare the merits of the martyr Dennis, after he was beheaded, he stood upon his feet, and, taking up his head in his own hands, carried it to the place, where it now lies buried.

Macr. Hie-
rolex.

In Psal. cxxxii.

DEO GRATIAS. [*Lat.*] *God be thanked.* A form of salutation, antiently used by Christians, when they accosted each other. The Donatists ridiculed the use of it; which St Austin defended, affirming, that a Christian had reason to return God thanks, when he met a brother-christian. It is at present used only in the sacred offices of the Romish church. We have something like it in the *communion-service* of our own Church, in which the minister says, *Let us give thanks unto our Lord God.*

BLOUNT.
1. NELS. abr.
641.

DEPRIVATION. In the ecclesiastical sense of the word, is the deposing a bishop, parson, vicar, &c. from his office and preferment. There are two sorts of Deprivation, the one *à beneficio*, the other *ab officio*. The Deprivation *à beneficio*, is, when, for some great crime, a minister is wholly deprived of his benefice: a Deprivation *ab officio*, is, when a minister is for ever deprived of his orders, which is also called *Deposition* and *Degradation*. Deprivation *à beneficio* is an act of the Spiritual Court, grounded upon some crime or defect in the person deprived, by which he is discharged from his spiritual promotion or benefice, upon sufficient causes proved against him.

3. Inst. 204.
Parson's
Counsellor,
98, 99.

The causes of Deprivation are many. If a Cleric obtains a preferment in the church by Simoniackal contract; if he be an excommunicate, a drunkard, fornicator, adulterer, infidel, schismatic, or heretic; or guilty of manslaughter, murder, perjury, forgery, &c. If a Cleric be illiterate, and not able to perform the duty of his church; if bastardy be objected against him; if a person officiates without being really in holy orders, or under age; if he be disobedient to his Ordinary, or a nonconformist to the canons; if he refuses to make use of the Common-Prayer, or preach in derogation of it; if he do not administer the sacraments, or read the articles of religion, &c. If a parson, vicar, &c. have one benefice with cure of souls, and take

take plurality, without a faculty or dispensation ; or if he commit waste in the houses and lands of the church : all these have been held good causes of Deprivation.

DEPUTATUS. [*Lat.*] The name of an officer in the church of Constantinople, whose business it was to attend, with lighted candles, the procession of the gospel and sacred oblations, when they were carried to the altar. This office the Greek Emperors executed on the day of their coronation. These *Deputati* (Δεputάτοι) seem to be the same as the *Acolyths* of the Latin Church. See **ACOLYTH**. Macr. Hierol.

DERCETO, or DIRCE. The antient goddess of the Ascalonites, supposed to be the same as *Atergatis*, or the Syrian Venus. See **ATERGATIS**.

The origin and worship of this deity is thus related. There is in Syria a city called Ascalon, near which is a deep lake, replenished with fishes. Not far from this lake stands the temple of the famous goddess Derceto (the mother of Semiramis), who has the face of a woman, and the rest of her body resembling a fish ; for which the Syrians give this reason. Venus, bearing a spleen against Derceto, caused her to fall in love with a handsome young Syrian, by whom she conceived a daughter : but, being ashamed of the crime she had committed, she flew the young man, exposed the child in a desert place, and plunged her self into the lake, where she was transformed into a fish ; upon which account the Syrians eat no fishes, but worshipped them as gods. Diod. Sic. lib. ii. ab init.

— — dubia est, de te, Babylonia, narret,
Derceti, quam versa squamis velantibus artus
Stagna Palæstini credunt celebrasse figura.

OVID. Metam. lib. iv. ver. 44.

*She knew not, whether she shou'd first relate
The poor Dercetis, and her wond'rous fate.
The Palestines believe it to a man,
And shew the lake, in which her scales began.* EUSDEN.

Inde nefas ducunt genus hoc imponere mensis,
Ne violent timidi piscibus ora Syri.

Id. Fast. lib. ii. ver. 473.

*The Syrians hence revere the scaly brood,
Nor dare to make the hallow'd fish their food.*

Some learned men, from the resemblance between this deity and the Philistine god Dagon, have concluded them to be one and the same ; it being usual with the Pagans to worship the same deity as a male in one place, and a female in another. Consequently, if we take *Dagon* for the *Neptune* of the Greeks, it will be highly probable, that, by *Derceto*, we are to understand the goddess *Amphitrite*, whom the Greeks made to be the wife of Neptune. See **DAGON**. SELDEN, de Diis Syris, Synt. ii. c. 3.

DERVIS. The common name of the Mohammedan Monks, tho' of various orders and institutions. The most noted among them are the *Bektashi*, the *Mevelevi*, the *Kadri*, and the *Seyah*. Othman History, P. I. B. I. p. 38, &c.

The *Bektashi*, who are allowed to marry, and live in cities and towns, are obliged, by the rules of their order, to visit remote lands, and to salute every one they meet with *Gazel*, or love-songs, applied by way of allegory to the divine love ; and with *Ejma*, or the invocation of the names of God, which are an hundred ; and humbly to wish him prosperity, which they do by repeating the word *Eivallah*, a solemn exclamation of the wrestlers, by which the conquered yields the palm to the conqueror : this they do, in order to shew, that they acknowledge every one to be better and more excellent than themselves.

The *Mevelevi*, so called from *Mevelana* their founder, are used to turn round for two or three hours together, with such swiftness, that you cannot see their faces. They are great lovers of Music, both vocal and instrumental ; and for the latter they make use of an Indian reed called *Nei*, which affords a most pleasing sound. In their monasteries they profess great humility and poverty, and, when visited, make no distinction of persons, but pay the same respect to men of all ranks.

ranks. They first bring them Coffee to drink, and, if the ways have been dirty, they wash the feet and sandals of their guest. When he departs, they devoutly accompany him, continually repeating the word *Eivallah*.

The *Kadri*, with a peculiar superstition, emaciate their bodies. They go quite naked, except their thighs, and often join hands, and dance for six hours, nay sometimes a whole day, repeating with great vehemence *Hú, Hú, Hú*, (one of the names of God) till, like madmen, they fall on the ground, foaming at the mouth, and running down with sweat. The Prime Vizir Kupruli Achmed Pasha, thinking this sect superstitious, and unbecoming the Mohammedan religion, ordered them to be suppressed. But, after his death, this sect revived, and is at present more numerous than ever, especially at Constantinople.

The *Seyah* are wanderers, and, tho' they have monasteries, yet, when they once depart from them, they seldom return, but spend their whole life in travelling about. For their superiors impose upon them, when they are sent out, such a quantity of money or provisions, forbidding them to come back, till they have procured it, and sent it to the monastery. Wherefore, when a *Seyah* comes into a town, he cries aloud, in the market-place, *Ya Allah Senden, &c. O God, give me, I pray, five thousand crowns, or a thousand measures of rice*. When he has received the alms of the people, he removes to another town, and, till he has collected the sum imposed upon him, is forced to live in distant parts. Many of these Dervises wander over the whole Mohammedan world, entertaining the people, wherever they come, with agreeable relations of all the curiosities they have met with in their travels.

D'HERBE-
LOT, Bibl.
Orient.

The Dervises are distinguished among themselves by the different forms and colours of their habits. Those of Persia wear blue. Their habit in general is called *Khirkbah*, an Arabic word, which signifies a *torn robe*; which the Mussulmans pretend was the dress of the antient Prophets.

JOVET, Hist.
des Rel. T.
III. p. 152,
&c.

The solitaires, and wanderers, are dressed in a very grotesque manner. Some wear only rags of different colours; others carry on their head a plume made of the feathers of a cock. The cloistered Dervises live ten or twelve together in a monastery. They begin their service with a sermon; after which they kiss their superior's hand, and dance round him, to the music of a Biscayan drum, a flute, and two or three voices.

DESK. See READING-PEW.

Dissert. on the
Gods of the
East-Indians,
c. xi. apud Rel.
Cerem. T. III.

DEVANDIREN. King of the gods, according to the superstitious belief of the East-Indian Pagans. They place him in *Xoarcham*, or Paradise, with two wives, and five concubines of surprizing beauty; where he presides over three hundred and thirty thousand millions of deities. They relate of him, that, being cloyed with the delights of heaven, he came down upon earth; and that he fell in love with the wife of a penitent, named *Gaudamen*: that, this holy man being used to rise at cock-crowing, to go and wash in the Ganges, Devandiren assumed the shape of a cock, and crowing much earlier than usual, the penitent arose, and went to the river; but, finding it to be but midnight, returned immediately to his house, where he found the amorous deity in bed with his wife: that the good man, in a rage, cursed the god, and wished that his body might for ever be covered with certain marks, which should exactly represent that part, which had raised his passion: that these imprecations took effect, and the unfortunate god found himself in such a condition, that he did not dare to shew himself to any person; but intreating the penitent to mitigate the severity of his curses, his body was, from that time, covered over with eyes, like another Argus.

DEVIL. See SATAN.

DEVILS. See DEMONS.

Supplem. de
Script. Eccles.
p. 32.

DEVOTEE. In the primary sense of the word, it means a person wholly given up to acts of piety and *devotion*: but it is usually understood in a bad sense, to denote a bigot, or superstitious person; one, who, thro' a false religion, is perpetually employed in what are called *works of piety*. F. Oudin says of such persons, that their extasies have robbed them of all manner of taste or discernment, and that they

‘ they approve, right or wrong, whatever is uppermost in their thoughts ; whereas
 ‘ persons of understanding and solid piety judge in a very different manner.’ A witty
 writer has said, ‘ that a Devotee says his prayers, and refuses to pay his debts ;
 ‘ that he plunders his neighbour, and gives the tenth to the poor ; that he ruins
 ‘ honest families, and builds an hospital ; in short, that, with a devotee, religion Reflex. Moral.
Satyr. &
Comic. p. 259.
 ‘ is the exact counterpoise of injustice.’ Mr Jurieu says of these persons, that
 ‘ they dispense with obeying the commandments, which set bounds to the lusts of Hist. des
Dogmes, &c.
P. I. c. viii.
 ‘ the flesh ; but they amplify ceremonies : the reason of which conduct is, that the
 ‘ former commandments are enemies to self-love, because they combat concupif-
 ‘ cence ; but the ceremonial laws do them no hurt.’ Rabelais has given us a
 genuine and humorous description of these false religionists, in the character of Lib. i. c. 21.
Garagantua. ‘ After a good breakfast (says he) he went to church, and they
 ‘ carried to him, in a great basket, a huge breviary, weighing, in clasps, parch-
 ‘ ment, and grease, little more or less than one hundred and six pounds. There he
 ‘ heard six and twenty, or thirty masses : mean while came to the same place his
 ‘ Matin-mumbler, muffled up about the chin, round as a hoop, and his breath
 ‘ pretty well antidoted with vine-tree syrup. With him he muttered over all his
 ‘ *Kyrie’s*, which he so curiously thumbed and fingered, that there fell not so much
 ‘ as one bead of them to the ground. When he was returned from church, they
 ‘ brought to him, upon a dray drawn by oxen, a confused heap of *Pater Noster’s*
 ‘ of *Sancte Claude*, every one of the bigness of a hat-block ; and, sauntering along
 ‘ thro’ the galleries, cloisters, and gardens, he riddled over-more of them, than sixteen
 ‘ hermits would have done.’ An author of the last century has thus described the PHILIP RO-
VENIUS, de
Republica
Christiana, lib.
i. c. 48.
 strange jargon of some *female Devotees*, whom he strongly condemns : ‘ They are
 ‘ so proud (says he) that they despise the ordinary exercises of piety, prescribed by
 ‘ the church, and recommended by the Fathers : they boast of being united to
 ‘ God, when, in reality, they are united to their own (or a worse) spirit : they
 ‘ talk of nothing but mystical transubstantiations ; concentrations of the heart ;
 ‘ annihilations of their powers, and of their whole being ; of the marriage of the
 ‘ created essence with the divinity ; the spiritual sacrament of inseparability ; the
 ‘ sleep of all the affections ; the absorption and liquefaction in the embrace of the
 ‘ spouse ; the triple hierarchy of the soul ; the spiritual drunkenness ; the silence of
 ‘ the heart ; negative meditations ; superessential unions ; the well and gulph of
 ‘ annihilation ; of an absorbing enthusiasm ; an insensibility and oblivion of all
 ‘ things, inducing a profound identification with God ; of internal allocutions ;
 ‘ unknown elevations ; amorous extensions and applications ; suspensions, faint-
 ‘ ings, and sighs of the soul ; a death of the senses and all the affections ; a
 ‘ continued extasy ; of trembling voices, dove-like murmurings, celestial melody,
 ‘ hypermystical perichoreses of God and the soul, &c. These, and the like, fustian,
 ‘ high-sounding, phrases are so often repeated, in the new school of piety, between
 ‘ the masters and their inquisitive disciples, that they feel the influence of them in
 ‘ the extremest recesses of their bodies.’ See SUPERSTITION.

DEVOTING. See ANATHEMA.

The most antient instance of *Devoting* is that, which Balak, King of Moab, Numb. xxii.
 would have had Balaam use against the army of Israel, which was encamped in the
 borders of his country, when he sent that message to him ; ‘ *Come, I pray thee,*
 ‘ *curse me this people ; for they are too mighty for me.* Josephus has furnished us with Antiq. lib.
xiv. c. 4.
& de Bell.
lib. i. c. 5.
 another example of this kind of *Devoting*, in the troubles, which happened in
 Judea, between the two brothers Hircanus, and Aristobulus ; the former of whom
 sent for one Onias, a reputed saint, into his army, that, by his curses, he might
 draw down the vengeance of Heaven upon Aristobulus and his faction.

We have an example of the Devoting hostile armies, among the Pagans, recorded
 by Macrobius as follows : ‘ Dis Pater (i. e. Pluto), Jupiter, ye Manes, or by what Saturnal. lib.
iii. c. 9.
 ‘ other name ye will be called, I beseech ye to spread fear and terror in the army
 ‘ I shall mention to you, and throughout the city of Carthage. May ye look upon
 ‘ all as *devoted* and *accursed* ; may ye deprive them of light, and remove at a distance
 ‘ from this country all those, who shall bear arms against us, and shall attack our
 ‘ legions and our armies : may all their armies, fields, cities, heads, and lives, be
 ‘ comprized in this wish, as far as they may be by the most solemn Devoting.
 ‘ Wherefore I *devote* them ; I charge them with all the mischief that may happen
 ‘ to my self, our magistrates, the Roman people, our armies, and our legions ;
 M m m m that

‘ that ye may preserve all those concerned in this war. This if ye do, I promise you, O Earth, mother of all things, and you great Jupiter, a sacrifice of three black sheep.’

DEVOTION. See PRAYER.

DEUTERONOMY. A canonical book of the Old Testament. The word implies a *second law*, the principal design of it being, a *repetition* of the laws already delivered ; which was a necessary thing, inasmuch as the Israelites, who had heard it before, were dead in the wilderness, and there was sprung up another generation of men, who had not heard the Decalogue, or any other of the laws, openly proclaimed. It contains likewise some new laws ; such as, the taking down malefactors from the tree in the evening ; the making of battlements on the roofs of houses ; the expiation of an unknown murder ; the punishment to be inflicted upon a rebellious son ; the distinction of the sexes by apparel ; the marrying a brother's wife after his decease : as also, orders and injunctions concerning divorce ; laws concerning men-stealers ; concerning unjust weights and measures ; concerning the marrying of a captive woman ; concerning servants that desert their masters service ; and several other laws, not only ecclesiastical and civil, but also military. There are inserted likewise some transactions, which happened in the last year of their travels through the wilderness.

Deuteronomy is the last book of the *Pentateuch*, or five books of Moses ; tho' some have questioned whether it was written by that legislator, because, in the last chapter, mention is made of his death and burial, and of the succession of Joshua after him. But this only proves, that the last chapter was not written by Moses, but added by some other person ; most probably by Ezra, when he published an edition of the holy scriptures. See PENTATEUCH.

DEUTEROSIS. See MISNA.

CAVE, Hist.
Literar. Dif-
fert. II.

DIACONICUM. [Gr. and Lat.] This word has different significations in ecclesiastical authors. Sometimes it is taken for that part of the antient *church*, in which the Deacons used to sit, during the performance of divine service ; namely, at the rails of the altar ; sometimes for a building adjoining to the church, in which the sacred vessels and habits were laid up : sometimes for that part of the public prayers, which the Deacons pronounced. Lastly, it denotes an ecclesiastical book, in which are contained all things relating to the duty and office of a Deacon, according to the rites of the Greek Church.

D'HERBE-
LOT, Bibl.
Orient.

DIAH. [Arab.] The law of *Retaliation*, as established by the Mohammedan religion. By the law of Mohammed, when one person has been killed by another, the brother, or nearest of kin to the deceased, may demand of the murderer *the price of blood*. This law is a copy of that of Moses. The words of the Koran, enjoining it, are these : *Retaliation is commanded you in cases of murder, a freeman for a freeman, a slave for a slave, and a woman for a woman*. But it is remarkable, that Mohammed subjoins to the terms of this law these words : *But he, who shall pardon a murderer, shall obtain mercy from God ; and when a man shall have pardoned a murderer, he shall no longer have it in his power to exact retaliation of him*. A Persian Poet thus moralizes on this law of retaliation. ‘ I have given you (says God to a Mussulman) the law of retaliation, which I will my self exactly observe. I have commanded, that you shall return ten for ten, and I have obliged my self to render unto you the like. How comes it to pass, then, that you do not acquit your selves of this obligation, whilst the earth continues, by my order, to pay you its usual tribute ? There is no security in this contract ; for, according to the principles of your law, I seem to break my word, whilst the ground and the dirt are constant to theirs.’

PLUT. Lacon.
Instit. & in
Aristide.

PAUSAN.
Laconic.

DIAMASTIGOSIS. [Gr.] An antient solemnity, at Sparta, in honour of *Diana Orthia* ; so called ἀπὸ τῆς μαστιγῆς, i. e. from *whipping*, because it was usual to whip boys upon the altar of the goddess. These boys were, originally, free-born Spartans ; but, in after-times, the children of slaves. They were called Βωμορείται, from the exercise they underwent at the altar, which was very severe and

and cruel; and, lest the officer, out of compassion, should remit any thing of the rigour of it, the priestess of Diana stood by all the time, holding in her hand the image of the goddess; which naturally was very light and easy to be born, but, if the boys were spared, became so ponderous, that the priestess was scarce able to support its weight. And, lest the boys should faint under the correction, their parents usually were present, to encourage and exhort them to bear with patience this severe discipline. Historians inform us, that the bravery and resolution of the boys was so great upon this occasion, that, tho' they were lashed, till the blood gushed out, and sometimes to death, yet they were never heard to utter the least complaint or cry. Those of them, who died under this religious whipping, were buried with garlands upon their heads, in token of joy and victory, and were honoured with a public funeral.

Whence this custom had its original, is not agreed by antient writers. By some it is said to have been instituted by Lycurgus, and designed for no other end than to accustom youth to bear pain, and to render them fearless, and insensible of wounds. Some pretend it was practised in compliance with an oracle, which commanded, that human blood should be shed upon Diana's altar. By some it is reported to have been as antient as Orestes, who transplanted, out of Scythia into Laconia, the image of Diana Taurica, to whom the Scythians used to offer human sacrifices. The Lacedemonians detested this barbarous kind of worship; but, fearing the anger of the goddess, they made an order, that, every year, a boy should be whipped on her altar, till the blood gushed out. Others relate, that Pausanias, the Spartan general, as he was offering sacrifices and prayers, before the fight with Mardonius, was set upon by a company of Lydians, whom he repelled with whips and staves, the only arms the Lacedemonians were then furnished with: in memory of which this solemnity was instituted.

D I A N A. A Pagan goddess of the antient Romans, the daughter of Jupiter and Latona, and born in the island of Delos. She had a three-fold divinity, being stiled *Lucina*, or *Diana*, on Earth; *Luna*, or the *Moon*, in Heaven, and *Hecate*, or *Proserpine*, in Hell. The Poets likewise give her the epithets *Cynthia* and *Trivia*.

Tergeminamque Hecaten, tria Virginis ora Dianæ.

Tu Lucina dolentibus
Juno dicta puerperis;
Tu potens Trivia, & notho es
Dicta lumine Luna.

*Lucina call'd, thou heal'st the woes
Of lab'ring matrons in their throes:
Thee pow'rful Trivia here below,
Bright ruler of the night, above, we know.*

Cicero reckons up three Diana's; one born of Jupiter and Proserpina; another, better known, born of Jupiter and Latona; a third born of Upis and Glauce, and called by the Greeks, after her father's name, *Upis*. Diana was among the deities of Egypt, when the giant Typhæus made war against them; upon which occasion she transformed her self into a cat:

Fele soror Phæbi latuit.

The Egyptians called her *Bubastis*. She was named *Diana*, because she was the daughter of Jupiter, called by the antient Latins *Dius*; and *Delia*, because she was born in the island of Delos. This goddess, with the permission of Jupiter, made a vow of perpetual virginity.

Da mihi perpetua, genitor charissime, dixit,
Virginitate frui; dedit hoc pater ante Dianæ.

VIRG. ÆN.
lib. iv. ver.
511.
CATULL.
Carm. Sec. ad
Dianam.

De Natura
Deorum.

OVID. Met.
lib. v. ver.
330.

OVID. Met.
lib. i. ver.
486.

Give

*Give me, my Lord, she said, to live and die
A spotless maid, without the marriage tie :
'Tis but a small request; I beg no more
Than what Diana's father gave before.* DRYDEN.

She was the goddess of the woods, and spent her time in hunting, accompanied by a chorus of wood-nymphs.

HOR. Carm.
Sæc. ver. 1.

— — Sylvarumque potens Diana.

Diana, goddess of the Sylvan scene !

Under this character, Virgil gives a most beautiful description of her :

VIRG. Æn.
lib. i. ver. 498.

*Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros ; quam mille secutæ
Hinc atque hinc glomerantur Oreades : illa pharetram
Fert humero, gradiensque deas supereminet omnes.*

*Such on Eurotas' banks, or Cynthus' height,
Diana seems ; and so she charms the sight,
When in the dance the graceful goddess leads
The choir of nymphs, and over-tops their heads ;
Known by her quiver, and her lofty mien,
She walks majestic, and she looks their queen.* DRYDEN.

The Scythians offered human sacrifices to this deity.

LUCAN.
lib. i. ver. 440.

Et Taranis Scythicæ non mitior ara Dianæ.

*Where Taranis by wretches is obey'd,
And vies in slaughter with the Scythian maid.* ROWE.

Every school-boy has read of the sacrifice to Diana in Aulis :

VIRG. Æn.
lib. ii. ver.
116.

*Sanguine placastis ventos, & Virgine cæsa,
Cum primum Iliacas Danaï venistis ad oras.*

*O Grecians, when the Trojan shores you sought,
Your passage with a virgin's blood was bought.* DRYDEN.

Lucretius gives this as an instance of the mischiefs occasioned by religion :

LUCRET.
lib. i. ver. 84.

*Religio peperit scelerosa atque impia facta,
Aulide quo pacto Triviai virginis aram
Iphianassai turparunt sanguine fœde
Ductores Danaum.*

*— — Religion did, and will,
Contrive, promote, and act the greatest ill.
By that Diana's cruel altar flow'd
With innocent and royal virgins blood.* CREECH.

This goddess had a temple at Rome upon mount Aventine, built, in the reign of Servius Tullus, at the joint charges of the Romans and Latins.

HOR. Carm.
Sæc. ver. 69.

*Quæque Aventinum tenet, Algidumque
Quindecem Diana preces virorum
Curet.*

Diana,

*Diana, whose exalted shrine
Possesses lofty Aventine,
And Algidum, propitious bear
The Quindecemvirs pious pray'r.*

This temple was adorned with cows-horns ; the occasion of which was this. One Autro Coratius, a Sabine, who had a very fine cow, was advised by a soothsayer to offer it in sacrifice to Diana of mount Aventine ; promising him, at the same time, that, if he offered that sacrifice, he should never want any thing, and that the city, of which he should be a citizen, should subdue all other towns of Italy. For this purpose Coratius came to Rome : but a slave of King Servius having acquainted his master with the design, the king took the opportunity, whilst Coratius was gone to purify himself in the Tiber, and sacrificed the cow to Diana ; in memory of which he hung up the horns in her temple.

But, among all the temples built to this goddess, that of Ephesus was most remarkable for its largeness and magnificence. It was 425 feet long, and 220 feet broad ; and adorned with 127 pillars 60 feet high, of most exquisite workmanship. It had a stair-case made of one entire piece, which was the wood of the vine. The temple was built by the architect Ctesiphon, being 120 years in building, and was burnt by a profligate fellow, named Erostratus, to perpetuate his memory by so flagitious an action. The Ephesians rebuilt it with as much magnificence as at first.

Diana was commonly represented with dishevelled hair, a short tucked up dress, a bow in her hand, and a quiver of arrows on her shoulder. She had a crescent, or half-moon, on her forehead ; and her attendants were the Dryads, Naids, Nereids, and other divinities of the woods, mountains, and rivers. Amongst the trees the *Pine* was sacred to Diana, and amongst the metals *Silver*. The *first fruits* of all things produced by the earth were consecrated to Diana. Oëneus, King of Ætolia, having neglected to make this offering, the goddess sent a wild boar into the fields of Caledon, to destroy them ; which was killed by Meleager and Atalanta.

The most remarkable of her adventures was the transformation of Actæon into a stag. Being a great lover of hunting, as he was one day pursuing the sport, he chanced to see Diana bathing with her nymphs. The goddess was in confusion to be seen by a man in that condition, and immediately, throwing water upon him, changed him into a stag ; upon which his own dogs, mistaking their game, pursued, and tore him to pieces.

OVID. Met.
lib. iii. l. 138,
&c.

Prima nepos inter tot res, tibi, Cadme, secundas
Causa fuit luctus, alienaque cornua fronti
Addita, vosque canes satiatae sanguine herili.

*Actæon was the first of all his race,
Who griev'd his grandfire in his borrow'd face ;
Condemn'd by stern Diana to bemoan
The branching horns, and visage not his own ;
To shun his once-lov'd dogs, to bound away,
And from their huntsman to become their prey.*

ADDISON.

The priest of *Diana Aricina* (so called from the town *Aricia*) was to be a murderer, according to Strabo, whose words are these : ‘ The sacred groves of Diana are upon the left side of the way, when you go out of Aricia : As to her temple in that place, what was formerly said of Diana Taurica is there confirmed, a custom prevailing among them, becoming only Scythians and Barbarians : for he only is constituted priest, who has first murdered his predecessor. He is a fugitive, and carries always a drawn sword in his hand, to defend himself, and is ever upon his guard for fear of an attack.’

Diana, considered as the moon, presided over agriculture, and the fertility of the earth : for which reason, as St Jerom relates, she was represented, at Ephesus, by a statue with a great many breasts or dugs, an emblem of fertility : and we find several antient inscriptions to **DIANA POLYMA M M A**.

HIERON. in
Epist. ad
Ephes.

Acts xix, 35.

Epist. 207.

The Pagans pretended that the statue of this goddess at Ephesus, and some others, were not made by the hands of men, but miraculously sent from heaven : and Isidore informs us, that Ptolemy, one of the kings of Egypt, having caused an image of Diana to be made at Alexandria, under the name of ἀχειροποιαντή, i. e. *not sullied by mens hands*, in order to persuade the people, that no workmen had been employed in making it, invited the several artists to a feast, in a room, under which was a large quantity of water ; into which they were all let down, and drowned. But the thing was known, and Ptolemy, to take off from the horror of the action, ordered funeral honours to be yearly paid to them.

SELDEN,
Analect.
Angl. Brit.
c. ii.

The antient fabulous histories of our own country, which make the Trojan Brutus to have been the first King of the Britons, relate, that that prince was directed by an oracle of the goddess Diana, to land in this island. The story is this. Brutus, having set sail from Greece with a large fleet, arrived at an island called *Legrecia*, where was a temple of Diana. Here he sacrificed to that goddess, and, holding a cup of wine, mixed with the blood of a white deer, in his hand, addressed her in these words :

Diva potens nemorum, terror sylvestribus apris,
Cui licet anfractus ire per æthereos,
Infernasque domos ; terrestria jura resolve,
Et dic quas terras nos habitare velis.
Dic certam sedem, qua te venerabor in ævum,
Qua tibi virgineis templa dicabo choris.

i. e. ‘ O goddess of the woods, and terror of the mountain boars ; thou, whose divinity resides both in Heaven and in Hell ; unfold my fate : say, what country thou wouldest have me inhabit, and where I shall pay thee worship, and build a temple to thy honour.’ He repeated this nine times, and laying himself down to sleep, received this answer from the goddess, in a vision.

Brute, sub occasum solis trans Gallica regna,
Insula in oceano est undique clausa mari.
Insula in oceano est habitata Gigantibus olim,
Nunc deserta quidem gentibus apta tuis.
Hanc pete, namque tibi sedes erit illa perennis :
Hæc fiet natis altera Troja tuis.
Hic de prole tua reges nascentur, & ipsis
Totius terræ subditus Orbis erit.

i. e. ‘ O Brutus, there is, in the western part of the world, beyond the kingdom of the Gauls, an island, surrounded on all sides by the sea. It was formerly inhabited by giants ; but, being deserted by them, is now a proper country for thy followers to settle in. Thither bend thy course ; for there shalt thou find a secure retreat, and thy descendants another Troy : There shall thy posterity reign, and subdue the whole earth.’ The story adds, that Brutus, encouraged by this answer of the goddess Diana, settled in Britain, where he reigned, and his posterity after him, till the arrival of the Romans under Julius Cæsar.

The following description of a picture of Diana’s temple, as it includes most of the particulars relating to this goddess, will properly close this article.

DRYDEN,
Palamon and
Arcite.

*Tired with deformities of death, I haste
To the third temple of Diana chaste.
A sylvan scene with various greens was drawn,
Shades on the side, and in the midst a lawn.
The silver Cynthia, with her nymphs around,
Pursued the flying deer ; the woods with horns resound.
Calisto there stood manifest of shame,
And, turn’d a bear, the northern star became :
Her son was next, and, by peculiar grace,
In the cold circle held the second place.*

The

*The stag Actæon in the stream had spy'd
 The naked huntress, and, for seeing, dy'd:
 His bounds, unknowing of the change, pursue
 The chace, and their mistaken master slew.
 Peneian Daphne too was there to see,
 Apollo's love before, and now his tree.
 Th' adjoining fane th' assembled Greeks express'd,
 And hunting of the Caledonian beast;
 OEnides' valour, and his envy'd prize,
 The fatal pow'r of Atalanta's eyes;
 Diana's vengeance on the victor shown;
 The murth'ress mother, and consuming son:
 The Volscian queen extended on the plain,
 The treason punish'd, and the traitor slain.
 The rest were various huntings well design'd,
 And savage beasts destroy'd of every kind.
 The graceful goddess was array'd in green:
 About her feet were little beagles seen,
 That watch'd with upward eyes the motions of their queen.
 Before her stood a woman in her throes,
 And call'd Lucina's aid, her burthen to disclose.
 All these the Painter drew with such command,
 That nature snatch'd the pencil from his hand,
 Asham'd, and angry, that his art cou'd feign,
 And mend the tortures of a mother's pain.*

}

DIACÆNISIMUS. [Gr.] So the Greek Church formerly called the *week* MAGR. Hierolex.
after Easter, on the fifth day of which the patriarch of Constantinople, with the
 rest of the Bishops and principal ecclesiastics, as also the Archimandrites and Abbots, CODIN. Cu-ropal. de Off. Constant. c. xiv.
 used to repair to the palace; where the Emperor received them, sitting on his
 throne; but not attended by his courtiers, whose place, for that time, the Bishops
 supplied. On this occasion, the Patriarch incensed the Emperor, and then blessed,
 and saluted him with a kiss on the mouth. Afterwards the rest of the Bishops
 and Ecclesiastics kissed the Emperor's hand, and cheek. The week, in which
 this ceremony was performed, was called Διαγενήσιμος, *Renovatio*, because
 it was the first week of the festival of our Saviour's resurrection, or *restoration*
 to life.

DIASIA. [Gr.] A festival, antiently observed at Athens, in honour of Jupi- THUCYD. lib. i.
 ter, surnamed Μερίχιος, i. e. the *Propitious*. It was so called, ἀπο τῆς Δίος καὶ τῆς
 ἄσσης, i. e. from *Jupiter* and *Misfortune*, because, by making supplications to ARISTOPH. Schol. in Nub.
 Jupiter, men obtained protection, and deliverance from misfortunes. It was cele-
 brated about the latter end of the month *Anthesterion*, without the city, where was SUIDAS.
 a great concourse of the Athenians, feasting and offering sacrifices.

DIET. An assembly of the states of Germany. We shall only take notice,
 in this place, of the more remarkable of those, which have been held on the affairs
 of RELIGION.

I. The *Diet of Augsburg*, in the year 1530, was assembled, to re-unite the MAIMB. Hist. du Lutheran.
 princes of the empire, in relation to some religious matters. The Emperor him-
 self presided in this assembly with the greatest magnificence imaginable. The Elector
 of Saxony, followed by several princes, presented the confession of faith, called
The Confession of Augsburg. The Emperor ended the Diet with a decree, that no
 alteration should be made in the doctrine and ceremonies of the Romish Church, till
 a council should order it otherwise.

II. The *Diet of Augsburg*, in 1547, was held, on account of the Electors Id. ib.
 being divided concerning the decisions of the council of Trent. The Emperor
 demanded, that the management of that affair should be referred to him, and
 it was resolved, that every one should conform to the decisions of the
 council.

III. The *Diet of Augsburg*, in 1548, was assembled, to examine some me- Id. ib.
 morials, relating to the confession of faith: but, the commissioners not agreeing
 together

together, the Emperor named three divines, who drew the design of that famous *Interim*, so well known in Germany, and elsewhere. See INTERIM.

Id. ib. IV. The *Diet of Augsbourg*, in 1550. In this assembly, the Emperor complained, that the *Interim* was not observed, and demanded, that all should submit to the council, which they were going to renew at Trent; which submission was resolved upon by a plurality of votes.

Id. ib. V. The *Diet of Nuremberg*, in 1523. Here Pope Adrian VIth's Nuncio demanded the execution of Leo Xth's Bull, and Charles Vth's Edict, against Luther. But the assembly drew up a list of grievances, which were reduced to an hundred articles, some whereof aimed at the destruction of the Pope's authority, and the discipline of the Romish Church. However they consented, that the Lutherans should be commanded not to write against the Roman Catholics.

Id. ib. VI. The *Diet of Nuremberg*, in 1524. In this assembly, the Lutherans having the advantage, it was decreed, that the Pope should call a council in Germany, but that, in the mean time, an assembly should be held at Spire, to determine what was to be believed and practised. But Charles V prohibited the holding this assembly.

Id. ib. VII. The *Diet of Ratisbon*, in 1541, was held for re-uniting the Protestants with the Roman Catholics. The Emperor named three Roman Catholic, and three Protestant Divines, to agree upon articles. The Roman Catholics were Julius Phlug, John Gropper, and John Eckius: the Protestants were Philip Melancthon, Martin Bucer, and John Pistorius. But, after a whole month's consultation, they could agree upon no more than five or six articles; which the Emperor consented the Protestants should retain, forbidding them to solicit any body to change the antient religion.

Id. ib. VIII. The *Diet of Ratisbon*, in 1546, decreed, that the council of Trent was to be followed; which was opposed by the Protestant deputies, and this caused a war against them.

Id. ib. IX. The *Diet of Ratisbon*, in 1557, demanded a conference between some famous doctors of both parties; which conference was held at Worms, in September, between twelve Roman Catholic, and twelve Lutheran divines; but was soon dissolved by the Lutherans being divided among themselves.

Id. ib. X. The *Diet of Spire*, in 1526. In this assembly (wherein presided the Arch-Duke Ferdinand) the Duke of Saxony, and the Landgrave of Hesse, demanded the free exercise of the Lutheran religion: upon which, it was decreed, that the Emperor should be desired to call a general, or national, Council in Germany, within a year, and that, in the mean time, every one should have liberty of conscience.

Id. ib. XI. The *Diet of Spire*, in 1529, decreed, that in the countries, which had embraced the new religion, it should be lawful to continue in it till the next council; but that no Roman Catholic should be allowed to turn Lutheran. Against this decree six Lutheran princes, *viz.* The Elector of Saxony, the Marquis of Brandenburg, the two Dukes of Lunenbourg, the Landgrave of Hesse, and the Prince of Anhalt, with the deputies of fourteen imperial towns, *protested* in writing; from which solemn protestation came the famous name of *Protestants*, which the Lutherans presently after took.

Id. ib. XII. The *Diet of Worms*, in 1521. In this assembly, Luther, being charged by the Pope's nuncio with heresy, and refusing to recant, the Emperor, by his edict of May 26, before all the princes of Germany, publicly outlawed him.

DUPIN, Hist. Ecclef. XV Cent. c. viii. DIGGERS. A fanatical sect, which sprung up in Germany, in the XVth century; so called, because they *dug* their assemblies, under ground, in caves and forests, when they derided the church, its ministers, and sacraments.

3 Inst. 155. DIGNITARY. In the ecclesiastical sense of the word, is one, who is advanced to an ecclesiastical dignity; as a Bishop, Dean, Archdeacon, Prebendary, &c. An ecclesiastical dignity is defined by the Canonists, *Administratio cum jurisdictione & potestate aliqua conjuncta*, i. e. *An Administration joined with a jurisdiction and some power*: therefore simple prebendaries, without jurisdiction, are not dignitaries. Dignities ecclesiastical are mentioned in the statute 26 H. VIII. c. 31 and 32. of which Dignities Cambden reckons in England 544.

DIPOLEIA. [Gr.] An Athenian festival, celebrated on the fourteenth of the month *Scirophorion*; and so called, because it was sacred τῷ Διὶ Πολίῃ, to Jupiter, surnamed *Polieus*, i. e. protector of cities. On this day, they placed certain cakes, such as were used at sacrifices, on a brazen table; round which they drove a select number of oxen, of which he, that eat any of the cakes, was presently slaughtered. The original of this custom was as follows: It happened on one of Jupiter's festivals, that a hungry ox eat one of the consecrated cakes; whereupon the priest, moved with a pious zeal, killed the prophane beast. In those days, it was looked upon as a capital crime to kill an ox: wherefore the guilty priest fled; but the Athenians took the bloody ax, and arraigned it, in his stead, and acquitted it of the crime: tho' Ælian reports, that the priest was acquitted, and the ax condemned.

PAUSAN.
Atticis.

ÆLIAN. Var.
Hist. lib. viii.
c. 3.

PORPHYR. de
Abstinent.

HE SYCH.
SUIDAS.

DIMESSES. A congregation of religious, consisting of young maids and widows, in the state of Venice; founded by Dejanara Valmarana, wife of a Civilian of Verona. This lady, taking the habit of the third order of St Francis, retired with four poor women to a house belonging to her, where they lived together in the practice of all the Christian virtues, under the direction of Father Anthony Pagani, a Franciscan, who prescribed rules for this little society, in 1584. This gave birth to other houses of the same institution, which were governed by Valmarana, in the quality of superior.

Hist des Ord.
Relig. T.
VIII. c. iii.

None are admitted into this congregation, till after three years probation. There are but eight or nine *Dimeffes* in one house. They elect every year a superior, who must be at least thirty years of age. They are forbidden to admit any men into their houses. Their principal obligations are, to teach persons of their sex the catechism, to assist at the sermons and devotions of the churches, and to visit and serve poor women in the hospitals. They are not under any vow, and may quit the congregation whenever they please, even to marry. Their habit is of black or brown woollen, according to their fancy. There are houses of this institution at Vicenza, Venice, Padua, Udino, and other places in the state of Venice.

DIMISSORY LETTERS. In the antient Christian Church, they were Letters granted to the clergy, when they were to remove from their own diocese, and settle in another, to testify, that they had the Bishop's leave to *depart*; whence they were called *Dimissoriae*, and sometimes *Pacificæ*.

BINGHAM,
Orig. Ecclef.
B. II. c. iv.
§. 5.

In the Church of England, *Dimissory Letters* are such as are used, when a candidate for Holy Orders has a title in one diocese, and is to be ordained in another: in which case the proper Diocesan sends his Letters, directed to the ordaining Bishop, giving leave that the bearer may be ordained by him.

COWELL.

Persons inferior to Bishops cannot grant these Letters, unless the Bishop shall, by special commission, grant this power to his vicar-general; or unless the Bishop be at a great distance from his diocese, in which case his vicar-general, in spirituals, may grant such licence; as the chapter of a cathedral may do, *sede vacante*: or, lastly, when a Bishop is taken prisoner by the enemy; for then the chapter exercises the same rights and powers, as if the Bishop were naturally dead.

Parerg. Jur.
Can. Angl.

DIMOERITES. Christian heretics, who sprung up in the reign of Valentinian, about the year 377. They confessed, that there were two parts of the human nature in Jesus Christ, to wit, *body* and *soul*; but denied, that he had the third part, to wit *mind*. Apollinarius of Laodicea was the author of this heresy; whence they were likewise called *Apollinarians*. See **APOLLINARIANS**.

EPIPH.
Hæres. lib. ii.

DIN. An Arabic word, by which the Mohammedans understand *religion* in general. They call their own the *right way*, which is the description given of it in several passages of the Koran. An interpreter relates, that Mohammed traced out a right line for the Mussulmans, and, on each hand of it, several others, saying to his disciples; you see all these lines, which are different from the right; they are so many by-roads, which have each their particular dæmon, leading and conducting men in them: but this right line is the only true path, which you ought to follow.

D'HERRERT.
LOT, Bibl.
Orient.

An Arabic author, on the subject of religion, says, that the immensity of God is a circle, in which all the lines and ways of different religions terminate;

O o o o

and

and another writer says, that, whatever path we happen to take, it will always conduct us to God : whence it is plain, that there are Deists among the Mohammedans, and several of them, who doubt of the truth of their religion, but who explain themselves upon that head with great caution and delicacy.

In the chapter of the Koran, intitled *Ibrahim*, religion is compared to a *palm-tree*, whose root is fast fixed in the earth, and its branches extended towards heaven ; but impiety to *Coloquintida*, which is easily rooted out of the ground : on which a commentator observes, that the tree of faith and religion always affords its refreshing shade, and bears the most delicious fruits ; whereas the tree of impiety bears neither leaves nor fruits, and is good for nothing but to be burnt.

The Mohammedans have a pretty right notion of religion, in general ; for they believe, that it is so connected with the interests of civil government, that the one cannot subsist without the other. A Persian Poet says, that his prince nourishes and supports, by his care and concern, which he calls the breasts of his tenderness, two twins, which are religion and the state.

An Arabic author has said, that four sorts of persons serve God in their religion : the wise by obedience, the penitent by fear, the devotees by desire, and the just by love.

In the second chapter of the Koran, Mohammed forbids the forcing any one to embrace the Mussulman religion : but this law, the interpreters say, is abrogated by another, which commands them to make war against the Jews, Christians, Magians, and Sabians, to oblige them either to embrace Mohammedism, or pay tribute. The former precept, they add, was sent to Mohammed, on account of an inhabitant of Medina, whose two children had been converted by a Christian of Syria.

DIOCESE. In the ecclesiastical sense of the word, means a particular district, or division, under the government and direction of a *Bishop*.

BINGHAM,
Orig. Ecclef.
B. IX. c. i.
§. 3, 4.

It is the general opinion of learned men, that the Christian Church, in the modelling her own external polity and government, followed the state and division of the Roman empire, and that the Ecclesiastical magistracy was originally formed upon the plan of the Civil. This might be proved by a distinct consideration of the several branches of the Christian Hierarchy : but the present article only requires it to be observed, that, as the Roman empire was divided into *Provinces* and *Dioceses* (a province being the cities of a whole region, subjected to the authority of one chief magistrate, who resided in the metropolis, or chief city of the province ; and a Diocese being a larger district, comprehending several provinces, under the direction of a more general magistrate) so the church set up her *metropolitan* and *patriarchal* power, the metropolitan Bishops answering to the civil magistrates of provinces, and the patriarchs to the civil magistrates of Dioceses. But this is to be understood of the state of the Christian Church, after the empire became Christian.

Ibid. c. ii.

Some pretend, that a Diocese, during the three first centuries, was never more than such a number of people, as could meet, and ordinarily did meet, in a single congregation : others extend the limits of the ancient Dioceses, so as to include a whole city, and the region about it ; which seems to be the true opinion. And this is the plain reason of that great difference we find in the extent of ancient Dioceses, some being very large, others very small, according as each city happened to have a larger or lesser territory under its jurisdiction.

Dioceses were, originally, called *παρishes*, *Parishes* ; by which name is to be understood the episcopal city, with the country-places and villages *round about* it. The name *Diocese* began first to be used in the IVth century, when the exterior polity of the Church began to be formed upon the model of the Roman empire.

England, in regard to its ecclesiastical state, is divided into two provinces, *viz.* *Canterbury* and *York* ; and each province into subordinate *Dioceses* ; of which there are twenty-two in England, and four in Wales. See BISHOP, PATRIARCH, PROVINCE, &c.

HEROD. lib.
ii.

DIONYSIA. [*Gr.*] Festivals, in honour of *Bacchus*, surnamed *Διονυσος*, *Dionysus*. They are said to have been instituted in Egypt, and brought into Greece by one Melampus. They were observed with greater splendor, and more ceremonious superstition, at Athens, than in any other part of Greece : for the years were

numbered by them, and the chief Archon had a part in the management of them, and the priests, that officiated at these solemnities, were honoured with the first seats at publick shews.

SUIDAS.
POLLUX. lib. viii.
ARISTOPH. Schol. in Ran.
PLUTARCH. Περὶ φιλοπαστ.

The ceremonies, observed in the celebration of the *Dionysia*, were briefly these. They carried, in procession, a vessel of wine, crowned with a vine-branch; which was followed by a goat, and a basket of figs, and last of all the *Phalli*. Sometimes the worshippers imitated, in their dress and actions, the poetical fictions concerning Bacchus. They wore fawn-skins, fine linen, and mitres: they carried *thyrsi*, drums, pipes, flutes, and rattles; and crowned themselves with ivy, vine, fir, &c. Some imitated Silenus, Pan, and the Satyrs, exposing themselves in ridiculous dresses, and practising antick motions: some rode upon asses; others drove goats to the slaughter. Persons of both sexes ran about the hills, deserts, and other places, shaking their heads, dancing in ridiculous postures, filling the air with hideous noises and yelling, personating men distracted, and crying aloud Εὐοῖ σίβει, Εὐοῖ Βάκχε, or Ιβzxχε.

Processions made a considerable part of these solemnities; in which certain persons carried sacred vessels, one of which was filled with water: then followed a select number of virgins, called *Καμηφόροι*, because they carried little *baskets* of gold, filled with all sorts of fruits. This was the most mysterious part of the solemnity; and therefore, to amuse the vulgar, serpents were put into them, which, crawling out of their places, astonished the beholders. Next came the *Φαλλόφοροι*, or persons bearing the *Phalli*, which were long poles, to the end of which were fixed things resembling the privities of a man. There were also certain persons, called *Λικιόφοροι*, whose office it was to carry the *Λίκιον*, or *mystical van* of Bacchus.

The *Dionysia*, or festivals of Bacchus, are almost innumerable. Some of the more remarkable are as follows. 1. The *Διονύσια ἀρχαιώτερα*, celebrated, on the twelfth of *Anthesterion*, at *Limnæ*, in *Attica*. The chief persons, that officiated, were fourteen women, who were obliged to take an oath, that they were free from all pollution. 2. The *Διονύσια Ἀρκάδια*, observed in *Arcadia*, where the children, after having been instructed in the music of *Philoxenus* and *Timotheus*, were brought yearly to the theatre, and celebrated the feast of Bacchus with songs, dances, and games. 3. *Διονύσια μέγαλα*, i. e. the *greater Dionysia*, celebrated in the month *Elaphebolion*; and *Διονύσια μικρά*, i. e. the *lesser Dionysia*, which was a sort of preparation to the former, and celebrated in autumn.

THUCYD. lib. ii.
POLLUX. lib. viii.
POLYB. lib. iv.

DIOSCURI. See CASTOR and POLLUX.

DIOSCURIA. [Gr.] A Greek festival, in honour of the *Διόσκουροι*, i. e. *Castor* and *Pollux*, who were reputed to be the sons of *Jupiter*. It was observed by the *Cyrenæans*, and *Spartans*, among whom those heroes were born. It was solemnized with feasting, and sports, particularly wrestling-matches, and boxing.

PINDAR. Schol. Python. Od. V.
PAUSAN. Messen.

DIPAVALI. A festival of the Indian Bramins, which is celebrated in the manner following. Before sun-rise, they wash their heads, put on their finest cloaths, invite their friends to their houses, and at night illuminate their houses and pagods, and the children go up and down the streets with lighted candles. This festival was instituted in honour of their god *Vishnou*. They tell us, on this occasion, that, while he resided on earth, under the name of *Krishna*, a certain *Ratjasja* had seized on the whole world, and particularly sixteen thousand virgins, whom he kept prisoners: but *Krishna* slew him, and set the maidens at liberty, who all became his mistresses. In memory of this event, he ordered this festival to be instituted, and promised, that whoever should assist at it, should have a full remission of sins, and be entirely happy in this life.

A. ROGER, Dissert. on the Relig. &c of the Bramins.

DIPTYCH. A kind of sacred book, or register, made use of, in the antient Christian Church, and in which were written the names of such eminent bishops, saints, and martyrs, as were particularly to be commemorated, just before they made oblation for the dead. It was called *Diptych* (Διπτύχον) from its being folded together; and it was the Deacon's office to recite the names written in it, as occasion required. Some distinguish three sorts of Diptychs: one, wherein the

BINGHAM, Orig. Eccles. B. XV. c. iii. §. 17.

BONA, Rer.
Lit. lib. ii.
c. 12. n. 1.
SCHELSTR.
de Conc.
Antioch.
Can. 2. c. vi.

names of Bishops only were written, such especially as had been governors of that particular Church : a second, in which the names of the living were written, such in particular as were eminent for any office or dignity, or some benefaction and good work ; in which rank were bishops, emperors, and magistrates : lastly, a third, containing the names of such as were deceased in Catholic communion.

Lib. v. c. 34.

Theodoret mentions these kind of registers, in relation to the case of St Chrysostom, whose name, for some time, was left out of the Diptychs, because he died under the sentence of excommunication, pronounced against him by Theophilus, Bishop of Alexandria, and other eastern Bishops ; with whom the western Church would not communicate, until they had re-placed his name in the Diptychs. For, to erase a person's name out of these books, was the same thing as declaring him to have been an heretic, or some way deviating from the faith.

DIRÆ. [*Lat.*] The general name of the three *Furies*, in the Pagan system of Theology. They were so called, as being *quasi Deorum iræ*, the ministers of divine vengeance, in punishing guilty souls, after death.

VIRG. Æn.
lib. iv. ver.
473.

— — ultricesque fedent in limine Diræ.

Th' avenging Diræ at the threshold sit.

They were the daughters of *Night* and *Acheron*. Their person, and office, are thus described :

Ibid. lib. xii.
ver. 845.

Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartaream nox intempesta Megæram
Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris, ventosæque addidit alas.
Hæ Jovis ad solium, sævique in limine regis
Apparent, acuuntque metum mortalibus ægris,
Si quando lethum horrificum morbosque Deûm rex
Molitur, meritas aut bello territat urbes.

*Deep in the dismal regions, void of light,
Three daughters at a birth were born to Night.
These their brown mother, brooding on her care,
Indued with windy wings to flit the air,
With serpents girt alike, and crown'd with hissing hair :
In Heav'n the Diræ called, and, still at hand,
Before the throne of angry Jove they stand :
His ministers of wrath, and ready still
The minds of mortal men with fears to fill ;
When're the moody sire, to wreck his hate
On realms, or towns, deserving of their fate,
Hurls down diseases, death, and deadly care,
And terrifies the guilty world with war.* DRYDEN.

Servius, on this passage, observes, that they were called in heaven *Diræ*, on earth *Furies*, or *Eumenides*, and in hell *Stygian Dogs*. See FURIES.

FULLER'S
Church Hi-
story.

DIRECTORY. A kind of regulation for the performance of religious worship, drawn up by the assembly of Divines, in England, at the instance of the parliament, in the year 1644. It was designed to supply the place of the Liturgy, or book of *Common-Prayer*, the use of which they had abolished. It consisted only of some general heads, which were to be managed and filled up at discretion : for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting *Amen*. The use of the *Directory* was enforced by an ordinance of the Lords and Commons at Westminster, which was repeated Aug. 3. 1645. By this injunction the Directory was ordered to be dispersed and published in all parishes, chapelries, donatives, &c. In opposition to this injunction,

King Charles issued a proclamation at Oxford, Nov. 13, 1645, enjoining the use of the Common-Prayer, according to law, notwithstanding the pretended ordinances for the new Directory.

To give a short abstract of the Directory: It forbids all salutations, and civil ceremony, in the churches. The reading the scriptures in the congregation is declared to be part of the pastoral office. All the canonical books of the Old and New Testament (but none of the *Apocrypha*) are to be publicly read in the vulgar tongue. How large a portion is to be read at once, is left to the minister, who has likewise the liberty of *expounding*, when he judges it necessary. It prescribes heads for the prayer before sermon; among which, part of the prayer for the King is, *to save him from evil council*. It delivers rules for managing the *sermon*: the introduction to the text must be short and clear, drawn from the words, or context, or some parallel place of scripture: in dividing the text, the minister is to regard the order of the matter, more than that of the words: he is not to burthen the memory of his audience with too many divisions, nor perplex their understandings with logical phrases, and terms of art: he is not to start unnecessary objections: and he is to be very sparing in citations from ecclesiastical, or other human writers, antient or modern.

COLLIER'S
Ecclef. Hist.
Vol. II. P. II.
B. ix.

The Directory recommends the use of the Lord's-Prayer, as the most perfect model of devotion. It forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders the communion-table, at the Lord's-Supper, to be so placed, that the communicants may sit about it. The dead, according to the rules of the Directory, are to be buried without any prayers, or religious ceremony.

D I S. The god of riches. See PLUTUS.

DISCIPLE. In the first sense of the word, means one, who *learns* any thing from another. Hence the followers of any teacher, philosopher, or head of a sect, are usually called his *Disciples*. In the Christian sense of the term, *Disciples* are the followers of *Jesus Christ*, in general; but, in a more restrained sense, it denotes those, who were the immediate followers and attendants on his person. The names *Disciple* and *Apostle* are often synonymously used in the gospel history: but sometimes the Apostles are distinguished from Disciples, as persons selected out of the number of Disciples, to be the principal ministers of his religion. Of these there were twelve; whereas those, who are simply stiled *Disciples*, were seventy, or seventy-two, in number. There was not as yet any catalogue of the Disciples in Eusebius's time, i. e. in the IVth century. The Latins kept the festival of the seventy, or seventy-two Disciples, on the 15th of July, and the Greeks on the 4th of January.

Matt. v. 1.

Luke x. 1.

EUSEB. lib.
i. c. 12.

DISCIPLINANTS or WHIPPERS. A sort of pretended penitents in Spain. They wear a long cap, covered with cambrick, three feet high, in the form of a sugar loaf, from which hangs a piece of linnen, that falls before, and covers their face. They wear white gloves, and their sleeves tied with a ribband. They generally undertake this exercise, not out of a religious motive, but as a piece of gallantry, and to please their mistresses. They whip themselves by rule and measure, with a whip of small cords, to the ends of which are fixed little balls of wax, with pieces of broken glass stuck in them. When they meet with a fine woman in the way, they whip themselves so artfully, as to make their blood spurt out in streams upon her, for which they never fail to receive her thanks. At Seville there are seven or eight hundred of these Disciplinants at a time, and they have the reputation of whipping themselves more severely than those of Madrid.

Delices de
l'Espagne.

These Disciplinants make a grand procession on *Good-Friday*; at which are generally present, the king and his whole court, all the religious orders, the courts of judicature, and the several companies. The preparation for it is very mournful. His Majesty's guards march with their arms, and the very drums, covered with mourning. The trumpets give a languishing sound: the banners and crosses are covered with crape. In short, the whole perfectly shews the genius of the nation, naturally turned to an excess of devotion, and pleased with every thing, that has an appearance of piety.

DISCIPLINE (ECCLESIASTICAL). The Christian Church being a spiritual community, or society, of persons professing the religion of Jesus, and, as such, governed by spiritual, or ecclesiastical laws, her Discipline consists in putting those laws in execution, and inflicting the penalties enjoined by them, against several sorts of offenders. To understand the true nature of Church-Discipline, we must consider how it stood in the antient Christian Church. And, first,

BINGHAM,
Orig. Ecclef.
B. XVI. c. 2.

Ep. 62. ad
Pompon.

Contr. Cre-
fcon. lib. iii.
c. 50.

The primitive Church never pretended to exercise Discipline upon any, but such as were within her pale, in the largest sense, by some act of their own profession: and even upon these she never pretended to exercise her Discipline so far, as to cancel or disannul their baptism. But the Discipline of the Church consisted in a power to deprive men of the benefits of external communion, such as publick prayer, receiving the Eucharist, and other acts of divine worship. This power, before the establishment of the Church by human laws, was a meer spiritual authority, or, as St Cyprian terms it, a spiritual sword, affecting the soul, and not the body. Sometimes indeed the Church craved assistance from the secular power, even when it was heathen; but more frequently, after it was become Christian. But it is to be observed, that the Church never encouraged the magistrate to proceed against any one, for meer error, or ecclesiastical misdemeanor, farther than to punish the delinquent by a pecuniary mulct, or bodily punishment, such as confiscation or banishment: and St Austin affirms, that no good men in the Catholic Church were pleased, that heretics should be prosecuted unto death. Lesser punishments, they thought, might have their use, as means sometimes to bring them to consideration and repentance.

Nor was it a part of the antient Discipline to deprive men of their natural or civil rights. A master did not lose his authority over his family, a parent over his children, nor a magistrate his office and charge in the state, by being cast out of the Church. But the Discipline of the Church, being a meer spiritual power, was confined to, 1. Admonition of the offender. 2. The lesser and greater excommunication. See ADMONITION and EXCOMMUNICATION.

BINGHAM,
ib. c. iii.

De Babyla,
five contr.
gentes.

PAULIN.
Vit. Ambr.

THEOD. lib.
v. c. xviii.

As to the objects of ecclesiastical Discipline, they were all such delinquents, as fell into great and scandalous crimes, after baptism; whether men or women, priests or people, rich or poor, princes or subjects. That princes and magistrates fell under the Church's censures, may be proved by several instances: particularly, St Chrysostom relates, that Babylas denied communion to one of the Roman Emperors, on account of a barbarous murder committed by him: St Ambrose likewise denied communion to Maximus, for shedding the blood of Gratian; and the same holy Bishop absolutely refused to admit the Emperor Theodosius the Great into his church, notwithstanding his humblest intreaties, because he had inhumanly put to death seven thousand men at Thessalonica, without distinguishing the innocent from the guilty. See ANATHEMA, DEGRADATION, SUSPENSION, &c. See also ECCLESIASTICAL POLITY.

DISCORD. The antients deified *Discord*, and made of it a mischievous divinity. She is represented, by Aristides, with fiery eyes, a pale countenance, livid lips, and wearing a dagger in her bosom.

Virgil describes her thus:

Æn. lib. ix.
ver. 702.

Et scissa gaudens vadit Discordia palla.

And Discord, dy'd in blood, with garments rent. DRYDEN.

Homer thus:

Il. lib. iv.
ver. 440.

— — ἔρις ἄμοτον μεμαῖα,
"Ἀριῶ ἀνδροφόνιο κασιγνήτη ἑτάρη τε,
"Ἢτ' ὀλίγη μὲν πρᾶτα κορύσσεται, αὐτὰρ ἔπειτα
Οὐρανῷ ἐπείξει κάρη, καὶ ἐπὶ χθονὶ βάλλει·
"Ἢ σφιν καὶ τότε νεῖκε' ὁμοῖον ἔμβαλε μέσσω,
"Ἐρχομένη καὶ ὁμίλον, ὀφελυσα σῆνον ἀνδρῶν.

Discord

*Discord, dire sister of the slaught'ring pow'r,
Small at her birth, but rising every hour,
While scarce the skies her horrid head can bound,
She stalks on earth, and shakes the world around :
The nations bleed, where'er her steps she turns ;
The groan still deepens, and the combat burns.* POPE.

And Petronius thus :

— — Scisso discordia crine
Extulit ad superos stygium caput : hujus in ore
Concretus sanguis, contusaque lumina flebant.
Stabant ærati scabra rubigine dentes ;
Tabo lingua fluens, obsessa draconibus ora ;
Atque inter toto laceratam pectore vestem
Sanguinea tremulam quatiebat lampada dextra.

*Fell Discord lifts her head, and braves the skies :
Tremendous glared the goddess' blood-shot eyes.
She grinds her rusty teeth, her jaws run or'e
With streams of putrid blood and yellow gore.
Her hair disorder'd or'e her shoulders spread,
And twining serpents hiss'd around her head.
Torn were her garments ; and her trembling hand
Brandish'd aloft a bloody, flaming, brand.*

It was this goddess, who, at the marriage of Peleus and Thetis, threw in the golden apple, which occasioned a contention between the goddesses Juno, Minerva, and Venus.

She was likewise called *Ate* and *Eris*.

DISSENTERS. Separatists from the Church of England, and the service and worship thereof. At the *Revolution*, a law was enacted, that the statutes of Queen Elizabeth and King James I, concerning the discipline of the Church, should not extend to *Protestant Dissenters*. But persons dissenting are to subscribe the declaration of 30 Car. II. cap. 1. and take the oaths, or the declaration of fidelity, &c. Besides this, they are not to hold their meetings, till their place of worship is certified to the Bishop, or to the justices of the Quarter-Sessions, and registered : also they are not to keep the doors of their meeting-houses locked, during the time of worship. And, to secure to them the free exercise of their religion, whoever disturbs or molests them, in the performance of divine worship, on conviction at the sessions, is to forfeit 20 l. by the statute 1. W. and M. See **SCHISM and TOLERATION.**

DIVAN. A book, so called, containing the divinity, or religious mysteries, of the *Christians of St John*, or *Sabians*. It is the only book now extant among them ; for their antient sacred books, written in Syriac, are all lost. This *Divan* is a medley of absurd and ridiculous fictions concerning the person and mission of Jesus Christ. God is there described as a corporeal being, and as having one son, whose name was Gabriel. The Angels and Dæmons are all corporeal likewise, some male and some female. They marry, and propagate. God created the world by the ministry of Gabriel, and was assisted in that work by fifty thousand Dæmons. The world floats upon the water like a foot-ball. The cœlestial spheres are surrounded with water : the sun and moon sail round about the earth in their respective vessels. The earth was so fruitful at the first moment of its creation, that what was sown in the morning, was fit to be gathered in the evening. Gabriel taught Adam the art of husbandry ; but his first transgression made him forget the instructions, which were given him, and he could recover no more of it than we know at present. The other world is infinitely more beautiful and more perfect than this, but, in all other respects, much like it. The inhabitants of it eat and drink. There are cities, houses, and churches, in which the spirits perform divine service, sing, and play

CHARDIN
and TAVER-
NIER'S Tra-
vels.

play upon musical instruments. The Dæmons attend a sick man at the time of his death, and conduct his soul through a road, where there are innumerable wild beasts. If the deceased was a righteous person, his soul is admitted immediately into the presence of God, having trodden under foot those savage creatures. On the other hand, the soul of a wicked man is almost torn in pieces by them, before it is qualified for admission into the divine presence. At the last day, two angels shall impartially weigh the actions of all mankind in a balance. But there shall be a general pardon for all those of their own sect. And they shall one day be saved, after they have suffered the punishment due to their demerits. This is the substance of their doctrine, as contained in the *Divan*.

D'HERBE-
LOT, Bibl.
Orient.

DIVI. [*Perf.*] Dæmons, according to the Persian Theology. The word is plainly derived from the $\Delta\iota\omega$ of the Greeks, and *Divus* of the Latins. There are male and female *Divi*: the former they call *Neri*, and the latter *Peri*. The Persians believe, that, before the formation of Adam, God created *Divi* or male Dæmons, and appointed them to govern the world for the space of seven thousand years; after which time the *Peri*, or female Dæmons, succeeded them, and had possession of the world for two thousand years more, under the empire of Gián Ben Gián their sovereign. But these two sorts of creatures falling into disobedience, God set over them Eblis, who, being of a more noble nature, and formed out of the element of fire, had been brought up among the Angels. Eblis, having received his commission from God, descended from heaven to earth, and made war against the *Divi* and *Peri*, who were united together for their common defence. But Eblis attacked and defeated them in a general battle, and got possession of this lower world, which as yet was inhabited only by Dæmons. Eblis, tho' he was of the order of Angels, was no wiser than the other creatures; for he is so far forgot himself, as to say, who is like unto me? I mount up to heaven, when I please, and, if I stay on earth, I see it wholly obedient to my will. God, being angry at his pride, resolved to humble him, and in order thereto created man out of the earth, and commanded Eblis, and the rest of the Angels, to worship him. But this rebel, refusing to do it, was despoiled of his sovereignty, and incurred the malediction of God.

This story is probably the obscure remains of some very antient tradition concerning the fallen Angels. See **EBLIS**.

DIVINATION. The knowledge of things obscure, or future, which cannot be attained by any ordinary, or natural means.

It was a received opinion among the antient heathens, that the gods were wont to converse familiarly with some men, whom they endowed with extraordinary powers, and admitted to the knowledge of their counsels and designs. These the Greeks called *Μάντις*, and *Divination* itself *Μαντινική*. Plato, Aristotle, Plutarch, Cicero, and others, divide it into two sorts, or species. The *first* kind of Divination they call $\alpha\pi\epsilon\chi\upsilon\theta\epsilon\iota$, $\alpha\delta\iota\delta\alpha\chi\tau\epsilon\iota$, *naturalis*, i. e. *unartificial* and *natural* Divination; because it is not attained by any rules or precepts of art, but is infused or inspired into the diviner, without his taking any farther care about it, than to purify and prepare himself for the reception of the divine *afflatus*. Of this sort were all those, who delivered oracles, and foretold future events by inspiration, without observing external signs or accidents. The second species of Divination was called $\pi\chi\upsilon\mu\eta$, *artificial*, because it was not obtained by immediate inspiration, but was the effect of experience and observation; such was *sooth-saying*: or depended upon human art, and invention, which however was supposed not to be altogether destitute of divine direction and concurrence; such was Divination by lots.

Of *natural Divination*, the most noble species was that by *Oracles*, as being thought to proceed in a more immediate manner from the gods. See **ORACLES**.

A second sort of *natural Divination* was *Theomancy*, a kind of oracular prophecy, but distinguished from *Oracles* by the circumstances of time and place. See **THEOMANCY**.

A third kind was by *dreams*; when the gods, or spirits, were supposed to converse with men in their sleep, and reveal to them future events; or when the images of the things themselves were represented in vision; or, lastly, when future events were revealed by types and figures. Of the first sort was Agamemnon's dream, in the

the second Iliad, when the shape of Nestor advised him to give the Trojans battle, promising him success and victory. Of the second sort was that of Alexander the Great, when he dreamed, that he was to be murdered by Cassander. And of the last species was that of Hecuba, when she dreamed, she had conceived a fire-brand. Diviners by *Dreams* were called *Ονειροκρίται*, *Judges of Dreams*.

Of *artificial Divination*, there were various kinds. The first was by *sacrifices*, or observing the external parts and motions of the victim; the entrails, and flame, in which they were consumed; the cakes and flour, wine and water, &c. See SACRIFICE.

The second species of *artificial Divination* was by *birds*. See AUGURY.

A third, by *lots*, called by the Greeks *κλήροι*, and by the Latins *sortes*. Of these there were two sorts most in use. The first was a sort of Divination by *verses*, which consisted in writing some fatidical verses, particularly those of the Sibylline oracles, upon little pieces of paper, which were put into a vessel, and then drawn out. Sometimes they took a Poet, and, opening in one or more places, accepted of the first verse, they met with, for a prediction. The other kind of *lots* were, black and white beans, clods of earth, or the like, distinguished by certain characters; which were likewise thrown into a vessel, and drawn out.

A fourth, by *ominous words and things*. See OMEN.

Besides these several ways of *natural* and *artificial Divination*, there were several others, most of which are comprehended under the general names of *Μαγεία* and *Ἐπωδαί*, i. e. *Magic* and *Incantations*. See INCANTATION and MAGIC.

The Arabian idolaters had a method of Divination by *arrows*, called in their language *Acdab*. See ACDAH.

The Jews, who were fond of imitating the idolatrous practices of the Heathens, gave themselves to all kinds of Divination, tho' expressly forbidden by the law of Moses, who enumerates several sorts of it, in the following prohibition: *There shall not be found among you any one that maketh his son or his daughter pass through the fire, or that useth Divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.* Deut. xviii. 10, 11.

Divination is forbidden to Christians by the Civil Law, and the canons of the Church. Divination is here considered as an *imposture*, and a *false pretence to inspiration* and the gift of *prophecy*. For 'the general consent of all nations, that there is such a principle as *Divination* in the world (says the learned Stillingfleet) doth make it evident, that it carries no repugnancy at all to natural light, supposing that there is a God, that he should reveal his mind by some particular persons to the world.' To this purpose he cites the words of Cicero, who makes it appear to be the universal sentiment of all nations in the world, and instances particularly in the Assyrians, Egyptians, Cilicians, Pisidians, Pamphylians, Grecians, Romans, Etrurians, and others. It is true, he afterwards mentions some philosophers, who denied it; but they were chiefly the followers of Epicurus, who denied a *providence*, and therefore might well take away Divination. The followers of the three great sects of Socrates, Pythagoras, and Aristotle, acknowledged the reality of Divination; and in general we find, that these two principles, the existence of a Deity, and the certainty of Divination, went together among them; so that from Divination they proved a Deity, and from a Deity Divination. Orig. Sacr. B. II. c. viii. §. 9. De Divinat. lib. ii.

The principal argument, on which the Stoics insisted, to prove the necessity of Divination, is this. 'If there be gods (said they) and they do not reveal to men future events, it is either because they do not love them; or do not know themselves what shall come to pass; or think it of no concern to men to know future things; or that it doth not become their majesty to reveal them; or because they cannot reveal them to men, if they would; but neither is it true, that they do not love men; for the gods are of a bountiful nature, and friends to mankind; neither can they be ignorant of future things, because they are appointed and decreed by them: neither is it of no concernment to men to know future things, for the knowledge of them makes them more cautious: nor is it unbecoming their majesty to reveal them; for nothing is more noble than bounty and doing good; nor can they be ignorant of these things; therefore they may make them known; and, if they do make them known, there must be some way, whereby to know that they do so, or else they signify them to no purpose.' In this piece on CICERO, ibid.

Divination, the Roman Orator and Philosopher excellently lays open the vanity, folly, and uncertainty, of the several false ways of Divination then used.

DIVINE SERVICE. See LITURGY.

DIVINES. See CLERGY.

DIVINITIES. See GODS.

DIVINITY. See THEOLOGY.

DIVINITY (SCHOLASTIC). See SCHOOL-MEN.

Deut. xxiv.
1, &c.

DIVORCE. The Jews, by the law of Moses, were allowed to *repudiate*, or *put away*, their wives, *if they found any uncleanness*, or, as the Hebrew imports, *matter of nakedness in them*. The Commentators are divided in their opinions as to the meaning of this law. The school of *Shammah*, who lived a little before our Saviour, understood the words of some action really infamous, and contrary to the rules of virtue. But the school of Hillel, who was Shammah's disciple, translated it thus; *if he hath found any thing in her, or an uncleanness*; by which means they extended the causes of Divorce to the most trifling reasons, such as, the wife's not dressing her husband's meat well, or the husband's liking another woman better. Josephus and Philo plainly shew, that the Jews, in their time, believed Divorce to be lawful upon very trivial causes; and the Hebrews, at this day, hold the same principles.

JOSEPH.
Antiq. lib. iv.
c. 8.
PHILO, de
legib. præ-
cept. 6 &
7.
LEO MUTIN.
Cerem. Jud.
part. IV. c. vi.

Our blessed Saviour, who refined upon the law of Moses, limits the causes of Divorce to the single case of *adultery* or *fornication*; under which words some have comprehended all sorts of gross crimes, such as idolatry, infidelity, &c. But almost all the Fathers, and Interpreters, have taken our Saviour's words in their strict and rigorous meaning.

Seff. 24.
c. vii.

As to the point, whether persons, separated by Divorce, are at full liberty to marry again; it is to be observed, that the *Apostolical Canons*, and the *Decretals* of several Popes, plainly forbid such marriages, and treat them as adulteries: and the council of Trent anathematizes *those, who teach, that the Church errs, when she declares, that the bond of marriage is not dissolved by the adultery of either party*.

Antiq. lib.
xv. c. 11.

Another question, in relation to Divorce, is, whether, by the Jewish law, a woman was allowed to *put away* her husband; concerning which Josephus was of opinion, that Salome, the sister of Herod the Great, was the first, who took the liberty to divorce her husband. Afterwards it became no uncommon practice among the Jews, it being done by the three sisters of Agrippa, King of Chalcis; by Berenice, the wife of Polemo, King of Pontus; by Mariamne, the wife of Archelaus; and by Drusilla, the wife of Aziz, King of Emesa. Whether the same privilege be allowed to women, under the Christian dispensation, has likewise been questioned. St Basil believed, that women ought to continue with their husbands, notwithstanding any irregularities they might be guilty of. On the contrary, Justin Martyr, and St Jerom, tell us of women, who sent letters of Divorce, and forsook their husbands, on account of their irregularities.

Ep. ad Am-
phil. c. ix.

LEO MUTIN.
Part. IV. c.
iv. & vi.

Among the Jews, Divorces have become much more uncommon, since their dispersion. However they still continue to put away their wives for the crime of adultery. Upon this occasion, many formalities are observed, which waste time, and give the parties leisure to be reconciled, and live well together. If no accommodation can be brought about, a letter of Divorce is drawn up, as follows. 'On such a day, month, and year, I. N. divorce voluntarily, put away, and restore to liberty, thee N. who wert formerly my wife; and I permit thee to marry whom thou plearest.'

The antient Grecian laws permitted Divorces upon different occasions. The Cretans allowed it to any man who was afraid of having too many children. The Athenians likewise permitted it upon very slight occasions. The Spartans reckoned it extremely scandalous for a woman to depart from her husband: but the Athenians were somewhat more favourable to women, allowing them to leave their husbands upon just occasions. It is observable, that the terms, by which the Greeks expressed

expressed men and womens separation, were different: husbands were said, ἀποπέμπειν, to *dismiss* their wives; but wives only ἀπολείπειν, to *leave*, or *depart from*, their husbands. Valerius Maximus observes, that Divorces were unknown Lib. ii. c. 1. among the Romans for the first six hundred years after the building their city, one P. Servilius being the first Roman, that ever put away his wife. In after-times, both the women and the men might sue for a Divorce, and enter on a separate life.

Among us, Divorces are of two kinds; *à mensa & thoro*, from bed and board, and *à vinculo matrimonii*, from the marriage-tie. The former neither dissolves the marriage, nor debars the woman of her dower, nor bastardises the issue: but the latter absolutely dissolves the marriage-contract, making it void from the very beginning. The causes of a Divorce *à mensa & thoro* are adultery, cruelty of the husband, &c. those of a Divorce *à vinculo matrimonii*, precontract, consanguinity, impotency, &c. On this Divorce the dower is gone, and the children, if any begotten, bastardised. On a Divorce for adultery, some acts of parliament have allowed the innocent person to marry again. See MARRIAGE.

DOCETÆ. Christian heretics, in the Ist and IId centuries, so called ἀπὸ τῆς δοξᾶς, *apparere*, because they held, that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in *appearance* only. It was the common error of the *Gnostics*. See Gnostics.

DOCTORS (JEWISH). See RABBINS.

DOMINICAL LETTER. See SUNDAY-LETTER.

DOMINICAN MONKS. Religious of the order of St Dominic, or *fryars preachers*; called in England *Black-Fryars*, and in France *Jacobins*.

St Dominic was born, in the year 1170, at Calaruega, a small town of the diocese of Osma, in Old Castile. His mother, being with child of him, dreamed she was delivered of a little dog, which gave light to all the world, with a flambeau in his mouth. At six years of age, he began to study humanity, under the direction of his uncle, who was Arch-priest of the church of Gumyel de Ystan. The time, he had to spare from his studies, was spent in assisting at divine offices, singing in the churches, and adorning the altars. At thirteen years of age, he was sent to the university of Palencia, in the kingdom of Leon: where he spent six years in the study of philosophy and divinity. From that time he devoted himself to all manner of religious austerities; and he employed his time, successfully, in the conversion of sinners and heretics. This raised his reputation so high, that the Bishop of Osma, resolving to reform the canons of his church, cast his eyes upon Dominic for that purpose, whom he invited to take upon him the habit of a Canon in the church of Osma. Accordingly Dominic astonished, and edified, the Canons of Osma by his extraordinary humility, mortification, and other virtues. Some time after, Dominic was ordained priest by the Bishop of Osma, and was made sub-prior of the chapter. That prelate, making a scruple of confining so great a treasure to his own church, sent Dominic out, to exercise the ministry of an evangelical preacher: accordingly he went through several provinces, as Galicia, Castile, and Aragon, converting many; till, in the year 1204, the Bishop of Osma, being sent ambassador into France, took Dominic with him. In their passage through Languedoc, they were witnesses of the desolation occasioned by the *Albigenses*, and obtained leave of Pope Innocent III, to stay some time in that country, and labour on the conversion of those heretics. Here it was that he resolved to put in execution the design he had long formed of instituting a religious order, whose principal employ should be, preaching the gospel, converting heretics, defending the faith, and propagating Christianity. By degrees he collected together several persons, inspired with the same zeal, whose number soon increased to sixteen. Pope Innocent III confirmed this institution, at the request of Dominic, who went to Rome for that purpose. Then they agreed to embrace the rule of St Augustin, to which they added statutes and constitutions, which had formerly been observed, either by the *Cartusians*, or the *Premonstratenses*. The principal articles enjoined perpetual silence, abstinence from flesh at all times, wearing of woollen, rigorous poverty, and several other austerities.

Hist. des Ord.
Relig. T. III.
c. xxiv.

The

The first monastery of this order was established at Toulouse, by the bounty of the Bishop of Toulouse, and Simon Earl of Montfort. From thence Dominic sent out some of the community to several parts, to labour in preaching; which was the main design of his institute. In the year 1218, he founded the convent of Dominicans at Paris, in the *Rue St Jacques*, or *St James's-street*, from whence they had the name of *Jacobins*. At Metz, in Germany, he founded another monastery of his order; and another, soon after, at Venice. At Rome, he obtained of Pope Honorius III the church of St Sabina, where he and his companions took the habit, which they pretended the Blessed Virgin shewed to the holy Renaud of Orleans; being a white garment and scapular; to which they added a black mantle and hood ending in a point. In 1221, the order had sixty monasteries, being divided into eight provinces; those of Spain, Toulouse, France, Lombardy, Rome, Provence, Germany, and England. St Dominic, having thus settled and enlarged his order, died at Bologna, August 4, 1221, and was canonized by Pope Gregory IX, July 13, 1234.

The order of the Dominicans, after the death of their founder, made a very considerable progress in Europe, and elsewhere. They therefore erected four new provinces, *viz.* Those of Greece, Poland, Denmark, and the Holy Land. Afterwards the number of monasteries increased to such a degree, that the order is now divided into 45 provinces, having spread itself into all parts of the world. It has produced a great number of martyrs, confessors, bishops, and holy virgins: there are reckoned of this order 3 Popes, 60 Cardinals, 150 Archbishops, 800 Bishops, besides the masters of the sacred palace, who have always been Dominicans.

There are *nuns* of this order, who owe their foundation to St Dominic himself, who, whilst he was labouring on the conversion of the *Albigenses*, was so much concerned to see, that some gentlemen of Guienne, not having wherewith to maintain their daughters, either sold, or gave them to be brought up by heretics, that, with the assistance of the Archbishop of Narbonne, and other charitable persons, he laid the foundation of a monastery at Prouille, where those poor maids might be brought up, and supplied with all necessaries for their subsistence. The habit of these religious was a white robe, a tawny mantle, and a black veil. Their founder obliged them to work at certain hours of the day, and particularly to spin yarn and flax, to make their own linnen. The nuns of this order have above 130 houses in Italy, 45 in France, 50 in Spain, 15 in Portugal, 40 in Germany, and many in Poland, Russia, and other countries. They never eat flesh, excepting in sickness; they wear no linnen, and lie on straw-beds; but many monasteries have mitigated this austerity.

REYNERUS,
p. 161.

In the year 1221, St Dominic sent Gilbert du Fresney, with twelve brothers, into England; where they founded their first house at Oxford, the same year, and soon after another at London. In the year 1276, the mayor and aldermen of the city of London gave them two streets by the river Thames, where they had a very commodious monastery; whence that place is still called *Black-Fryars*. They had monasteries likewise at Warwick, Canterbury, Stanford, Chelmsford, Dunwich, Ipswich, Norwich, Thetford, Exeter, Brecknock, Langley, and Guilford.

Du PIN, Hist.
Ecclef. Cent.
XIII. A. D.
1246.

The Dominicans, being fortified with an authority from the court of Rome, to preach and take confessions, made great encroachments upon the English Bishops, and the parochial clergy, insisting upon a liberty of preaching wherever they thought fit. And many persons of quality, especially women, deserted from the parochial clergy, and confessed to the Dominicans; insomuch that the character of the secular clergy was greatly sunk thereby. This innovation made way for a dissoluteness of manners: for the people, being under no necessity of confessing to their parish-priest, broke through their duty with less reluctance, in hopes of meeting with a Dominican confessor; those Fryars being generally in a travelling motion, making no stay where they came, and strangers to their penitents.

OPPAT. de
Schism. Dona-
tistarum.

DONATISTS. Christian schismatics; originally, partisans of Donatus, an African by birth, and Bishop of *Casæ nigræ*, in Numidia. A secret hatred against Cecilian, elected Bishop of Carthage, notwithstanding the opposition of Donatus, excited the latter to form one of the most pernicious schisms, that ever disturbed the peace of the Church. He accused Cecilian of having delivered up the sacred books

to the Pagans, and pretended, that his election was thereby void, and all those, who adhered to him, heretics. Under this false pretext of zeal for the Church, he set up for the head of a party, and, about the year 312, taught, that baptism, administered by heretics, was null; that the Church was not infallible; that it had erred in his time; and that he was to be the restorer of it. But a council, held at Arles, in 314, acquitted Cecilian, and declared his election valid.

The schismatics, irritated at this sentence, refused to acquiesce in the decisions of the council; and, the better to support their cause, they thought it proper to subscribe to the opinions of Donatus, and openly to declaim against the Catholics: they gave out, that the Church was become prostituted; they re-baptized the Catholics; they trod under foot the hostes consecrated by priests attached to the Holy See; they overthrew their altars, burned their churches, and ran up and down, decrying the Romish Church. They had chose into the place of Cecilian one Majorinus: but, he dying soon after, they brought in one Donatus, different from him of *Casæ nigrae*.

This new head of the cabal used so much violence against the Catholics, that the schismatics took their name from him. But, as they could not prove, that they composed a true church, they sent one of their Bishops to Rome, who secretly took upon him the title of Bishop of Rome. This Bishop being dead, the Donatists appointed him a successor. They attempted likewise to send some Bishops into Spain, that they might say, their Church began to spread itself every where.

After many vain efforts to crush this schism, the Emperor Honorius assembled a council of Bishops at Carthage, in the year 410: where a disputation was held between seven of each party. Marcellinus, the Emperor's deputy, who presided in that assembly, decided in favour of the Catholics, and ordered them to take possession of all the churches, which the Donatist Bishops had seized on by violence, or otherwise. This decree exasperated the Donatists; but the Catholic Bishops used so much wisdom and prudence, that they insensibly brought over most of those, who had strayed from the bosom of the Church. It appears however, that this schism was not quite extinct till the VIIth century.

DONATIVE. In the ecclesiastical sense of the word, is a *benefice* given by the patron to a priest, without presentation to the Ordinary, and without institution and induction. As to the origin of Donatives, it was one of these two ways. First by *royal licence*. Thus Sir Edward Coke says, the King may not only found a church or free-chapel Donative, but may licence any subject to do the same. Secondly, Donatives may be grounded upon *peculiar privilege*; as, when a lord of a manor, in a great parish, at a remote distance from his parish church, offers to build and endow a church there, provided it shall belong entirely to him and his family, to put in what incumbent they shall think fit, the Bishops, to encourage such a work, may have permitted them to enjoy this liberty; which, being continued *time out of mind*, is turned into a *prescription*.

STILLING-
FLEET, Ec-
clesiastical
Cases.
1. Inst. 344.

DOSITHEANS. See SAMARITANS, and SIMONIANS.

DOXOLOGY. An hymn, used in the divine service of Christians. The ancient Doxology was only a single sentence, without a response, running in these words; *Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen.* Part of the latter clause, *As it was in the beginning, is now, and ever shall be*, was inserted some time after the first composition. The fourth council of Toledo, An. 633, added the word *honour* to it, and read it, *Glory and honour be to the father, &c.* because the Prophet David says, *Bring glory and honour to the Lord.* It is not easy to say, at what time the latter clause was inserted. Some ascribe it to the council of Nice, and pretend, it was added in opposition to the Arians. But the first express mention made of it is in the second council of Vaison, An. 529, above two centuries later.

BINGHAM,
Orig. Eccles.
B. XIV. c.
v. §. 1, 2.

Conc. Tolet.
c. xii.

Psal. xxviii.
2.

Conc. Vais.
c. ii.

There was another small difference in the use of this antient hymn; some reading it, *Glory be to the Father, and to the Son, with the Holy Ghost*; others, *Glory be to the Father, in or by the Son, and by the Holy Ghost*. This difference of expression occasioned no disputes in the Church, till the rise of the Arian heresy: but, when

VALES. Not.
in Socrat. l.b.
i. c. 21.

the followers of Arius began to make use of the latter, and made it a distinguishing character of their party, it was entirely laid aside by the Catholics, and the use of it was enough to bring any one under suspicion of heterodoxy.

IREN. lib. i.
c. i.

TERTULL. de Spectac.
c. xxv.

This hymn was of most general use, and was a *Doxology*, or *giving of praise* to God, at the close of every solemn office. The western Church repeated it at the end of every psalm, and the eastern Church at the end of the last psalm. Many of their prayers were also concluded with it, particularly the solemn thanksgiving, or consecration-prayer at the Eucharist. It was also the ordinary conclusion of their sermons.

Homil. 3.
in Coloss.

SMITH'S account of the
Greek Church,
p. 226.

There was likewise another hymn, of great note in the antient Church, called *The great Doxology*, or *angelical Hymn*, beginning with those words, which the angels sung at our Saviour's birth, *Glory be to God on high*, &c. This was chiefly used in the communion-service. It was also used daily in men's private devotions. In the Mozarabic liturgy, it is appointed to be sung before the lessons on Christmas-day. St Chrysostom often mentions it, and observes, that the Ascetics, or Christians who had retired from the world, met together daily to sing this hymn. Who first composed it, adding the remaining part to the words sung by the angels, is uncertain. Some suppose it to be as antient as the time of Lucian, about the beginning of the II^d century. Others take it for the *Gloria Patri*; which is a dispute as difficult to be determined, as it is to find out the first author and original of this hymn.

Both these Doxologies have a place in the liturgy of the Church of England, the former being repeated after every psalm, the latter used in the communion-service.

SELDEN, de Synedr. lib.
ii. c. 4. §. 4.

As the antient Doxology of *Glory to the Father, Son, and Holy Ghost* was, amongst the Christians, a solemn profession of their belief in the Holy Trinity; so the Mohammedans, by their Doxology, *There is but one God* (to which they sometimes add, *And Mohammed is his prophet*) which they use both in their public and private prayers, and in their acclamations, sufficiently shew their disbelief of a Trinity of persons in the Godhead.

MAQR. Hierol.

DRACONARII. [*Lat.*] Certain officers, so called, whose name frequently occurs in the old manuscript Roman Ceremonials. They were soldiers, who accompanied the Pope in his public functions. There are various opinions concerning the reason of the name. It is pretended, they were so called, because they bore, on the top of their spears, the figure of a dragon or serpent, under a cross, to denote the infernal serpent, vanquished by virtue of the cross. Others are of opinion, that the *Guelfs* and *Draconarii* were the same, and that this kind of standard came into use about the year 1265, at which time the Florentines began to use crosses and serpents, as the bearing, or *arms*, of six of the regions of that state; which crosses and serpents, according to their different colours, distinguished each particular region from the rest.

DRUIDS. Priests of the antient Britons and Gauls. Cæsar gives the following account of them.

Comment.
l. vi. de Bello Gall.

' The Druids have the administration of things divine, provide for the public and private sacrifices, and are the expositors of what concerns religion. To these great numbers of youth resort, and put themselves under their discipline, having them in great honour and esteem. They are the arbiters of all differences that happen, whether public or private. If any wickedness, or murder, is committed, if any dispute arises about lands or inheritances, they are the judges; they determine rewards and punishments. If any private person, or magistrate, refuses to abide by their decision, he is forbid to assist at the sacrifices; which is no light punishment, such persons being looked upon as impious and infamous, and all commerce with them avoided by every body. The Druids have one, who presides over all the rest; and, when he dies, one of the most deserving among them is chosen to be his successor. If there happens to be several of equal merit, they chuse one of them by majority of suffrages: it also sometimes happens, that the election is determined by force of arms. At a certain time of the year, the Druids assemble in a consecrated place, or grove, in the confines of the *Carnutes*, a country in the middle part of Gaul.

' Thither

‘ Thither all, who have any controversies, resort, submitting them to their judgments and decisions.

‘ The institution of the Druids is thought to have been originally in Britain, and from thence brought into Gaul; and, even now, those, who would acquire a more compleat knowledge of their mysteries, take a voyage to that island. The Druids are exempted from serving in war, and paying taxes, and have an immunity from all other duties; upon which account many put themselves under their discipline, and every one endeavours to have a son or relation among them. These, it is said, are taught a great number of verses by heart, it being forbid to put them in writing; for which reason it happens that some of them are twenty years under tuition. There seem to be two reasons for their not allowing pen, ink, and paper in matters of religion. The first is, that they may the better conceal the mysteries of their religion from the vulgar; and the second, that they may exercise the memories of their disciples. The principal point of doctrine in them, is, the immortality of the soul; which doctrine, they think, is an incitement to virtue, and has a tendency to lead men to a contempt of death. They hold the transmigration of souls, and teach the youth, committed to their care, concerning the stars and their motions, the magnitude of the earth, the nature of things, and the virtue and power of the immortal gods.’

The Druids sacrificed human victims to the gods: some they thrust through with darts; others they crucified; and others they laid on a pile of straw, and burned to death. On account of these barbarous sacrifices, Augustus Cæsar prohibited the religion of the Druids, and Tiberius and Claudius quite abolished it. STRABO, Geogr. lib. iv. SÆTON. in Claudio, c. xxv.

It is not agreed from whence the Druids had their name. The most received opinion is, they were so called from the Greek *δρῦς*, an *oak*; for a reason assigned by Pliny, who says, ‘ The Druids hold nothing more sacred than *mistletoe*, and the *oak* that produces it. They chuse their sacred groves of oak, and perform no religious ceremony without the leaves of that tree.’ Vossius chuses to derive the name from the Celtic *Dru*, which signifies *faith* or *fidelity*; a proper appellation to be given to priests. Lib. xvi. c. 43. De Idolol. lib. i. c. xxxv.

Cicero ascribes the practice of *divination* to the Druids. ‘ There are, says he, in Gaul, Druids, among whom I my self knew Divitiacus Æduus, and have formerly conversed with him. He professed the knowledge of nature’s secrets, called by the Greeks *Physiology*, and foretold things to come, partly by auguries, and partly by conjecture.’ De Divinat. lib. i.

Merula gives an account of six stone figures of the antient Druids, which he saw in a church-yard, in the neighbourhood of Voiland. ‘ They were fixed (says he) in the wall of the church: each was seven foot high; their feet naked, and their heads bare; they had on them a kind of Grecian robe; their beards hung down to their middle; they held in one hand a book, and in the other a Diogenes’s staff; their aspect was severe and stern, and their eyes fixed on the ground.’ Cosmog. P. II. lib. iii.

Lucan mentions the *Druids*, and their opinion of the soul’s immortality.

Et vos barbaricos ritus, moremque sinistrum
Sacrorum Druidæ positis repetistis ab armis.
Solis nosse deos, & cæli numina vobis,
Aut solis nescire datum: nemora alta remotis
Incolitis lucis; vobis autoribus, umbræ
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt; regit idem spiritus artus
Orbe alio: longæ (canitis si cognita) vitæ
Mors media est.

Lib. i. ver. 445.

*The Druids now, while arms are heard no more,
Old mysteries and barbarous rites restore:
A tribe, who singular religion love,
And haunt the lonely coverts of the grove.
To these, and these of all mankind alone,
The gods are sure reveal’d, or sure unknown.*

If

*If dying mortals dooms they sing aright,
 No ghosts descend to dwell in dreadful night :
 No parting souls to grisly Pluto go,
 Nor seek the dreary, silent, shades below :
 But forth they fly, immortal in their kind,
 And other bodies in new worlds they find.
 Thus life for ever runs its endless race,
 And, like a line, death but divides the space ;
 A stop, which can but for a moment last,
 A point between the present and the past.* ROWE.

DRYADS. *Wood-nymphs*; so called from the Greek word $\delta\epsilon\upsilon\varsigma$, an oak. They are a kind of *half-goddesses*.

OVID. Epist.
 iv. ver. 49.

— — SEMIDEÆ Dryades, Faunique bicornes.

Ovid represents them dancing round an old oak.

Id. Metam.
 lib. viii. ver.
 743.

Stabat in his ingens annoso robore quercus,
 Una nemus — — — — —
 Sæpe sub hac Dryades festas duxere choreas;
 Sæpe etiam, manibus nexis ex ordine, trunci
 Circuiere modum.

*An antient oak in the dark center stood,
 The covert's glory, and itself a wood.
 — — — — — beneath whose shade
 The Dryads oft their hallow'd dances led.* DRYDEN.

KÆMPFER,
 Hist. Jap. lib.
 v. c 5.

DSISOO. A Japonnese deity, particularly worshipped by the Mendicants. He is the god of the high-roads, and the protector of all land-travellers. The poor people on the highways ask charity of passengers in the name of this god. This *Dsisoo* is erected by the side of the road, adorned with flowers, upon a pedestal about six or seven feet high, with two shorter stones laid just before him, which are hollow, and may be looked upon as altars; on which are fixed two lamps, which such devotees as pass by light up in honour of the deity: but, before they enter on this act of devotion, or make any oblations to the god himself, they are enjoined to wash their hands; for which purpose there is a basin kept always full of water, at some distance from the idol. This *Dsisoo* may aptly enough be compared to the Mercury of the antients, their office and employment being much the same.

PRATEOL.
 Elench. Heret.
 ref.

DULCINISTS. Christian heretics; followers of Dulcinus, a lay-man, of Novara in Lombardy, about the beginning of the XIVth century.

Dulcinus concealed the greatest vices under the exterior garb of religion. He had a concubine, whom he called *The Saint*. He taught, that the law of the Father, which had continued till Moses, was a law full of rigour and justice; that the law of the Son, since his birth, was a law of grace and wisdom; but that the law of the Holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world. In consequence of this doctrine, he pretended, that it was an act of charity in any one, when solicited, to yield to the passion of another. He had a thousand followers, whom he called the true Church. Pope Clement V excommunicated Dulcinus and his partisans: as for the heresiarch, and his concubine, they were seized at Verceil in Savoy, and burned, by order of the Pope.

E.



E A S T E R. A festival of the Christian Church, observed in memory of our Saviour's resurrection. The Latins, and others, call it *Pascha*; an Hebrew word, which signifies *passage*, and is applied to the Jewish feast of the *Passover*, to which the Christian festival of *Easter* corresponds. This festival is called, in English, *Easter*, from the Saxon *EOSTRE*, an antient goddess of that people, worshipped with peculiar ceremonies in the month of April.

Concerning the celebration of this festival, there were antiently very great disputes in the Church. Tho' all agreed in the observation of it in general, yet they differed very much as to the particular time when it was to be observed; some keeping it precisely on the same stated day every year, others on the fourteenth day of the first moon in the new year, whatever day of the week it happened on; and others on the first Sunday after the first full moon. This diversity occasioned a great dispute, in the II^d century, between the Asiatic Churches, and the rest of the world; in the course of which Pope Victor excommunicated all those Churches. But the council of Nice, in the year 324, decreed, that all Churches should keep the *Pasch*, or festival of *Easter*, on one and the same day, which should be always a Sunday. This decree was afterwards confirmed by the council of Antioch, in the year 341. Yet this did not put an end to all disputes concerning the observation of this festival; for it was not easy to determine on what Sunday it was to be held, because, being a moveable feast, it sometimes happened, that the Churches of one country kept it a week, or a month, sooner than other Churches, by reason of their different calculations. Therefore the council of Nice is said to have decreed farther, that the Bishops of Alexandria should adjust a proper Cycle, and inform the rest of the world, on what Sunday, every year, Easter was to be observed. Notwithstanding which, the *Roman* and *Alexandrian* accounts continued to differ, and sometimes varied a week, or a month, from each other: and no effectual cure was found for this, till, in the year 525, Dionysius Exiguus brought the Alexandrian Canon, or Cycle, entirely into use in the Roman Church. Mean time, the Churches of France and Britain kept to the old Roman Canon, and it was two or three ages after, before the new Roman, that is, the Alexandrian Canon was, not without some struggle and difficulty, settled among them.

But, tho' the Christian Churches differed as to the time of celebrating Easter, yet they all agreed in shewing a peculiar respect and honour to this festival. Gregory Nazianzen calls it the *Queen of Festivals*, and says, it excels all others, as far as the sun exceeds the other stars. Hence, in some antient writers, it is distinguished by the name of *Dominica Gaudii*, i. e. the *sunday of joy*. One great instance of the public joy was given by the Emperors, who were used to grant a general release to the prisons on this day, with an exception only to such criminals as were guilty of the highest crimes. The antient Fathers frequently mention these *Paschal Indulgences*, or *Acts of Grace*, and speak of them with great commendations. It was likewise usual at this holy season for private persons to grant slaves their freedom, or manumission.

To these expressions of public joy may be added, that the Christians were ambitious, at this time especially, to shew their liberality to the poor. They likewise kept the whole week after Easter-day, as part of the festival; holding religious assemblies every day, for prayer, preaching, and receiving the communion. Upon which account the author of the *Constitutions* requires servants to rest from their labour the whole week. All public games were prohibited during this whole season; as also all proceedings at law, except in some special and extraordinary cases.

The festival of *Easter* was, likewise, the most noted and solemn time of baptism, which, except in cases of necessity, was administered only at certain stated times of the year.

BINGHAM, Orig. Eccles. B. XX. c. v.

THEOD. lib. i. c. 10. SOCRAT. lib. ii. c. 9. EUSEB. de vit. Constant. lib. iii. c. 14.

LEO, Ep. 63. ad Marcian. Imper.

Orat. 19. in fun. Patris. T. v.

Cod. Theod. lib. ix. Tit. 38. leg. 3.

Cod. Justin. lib. iii. Tit. 12. leg. 8.

Lib. viii. c.

53. Cod. Theod. lib. xv. Tit. 5. leg. 5. Ib. lib. ii. Tit. 8.

GREG. NAZ.
Orat. 2. in
Pasch.

The eve, or vigil, of this festival was celebrated with more than ordinary pomp, with solemn watchings, and with multitudes of lighted torches, both in the churches, and in private houses, so as to turn the night it self into day. This they did as a *prodromus*, or fore-runner of that great light, the *sun of righteousness*, which the next day arose upon the world.

PRIDEAUX,
Connect. Part
II. B. IV.

The paschal canon, or rule, of Dionysius having become the standing rule, for the celebration of Easter, to all the western churches, it will be proper briefly to explain it. The particulars of it are as follows; *viz.* That Easter be always on the Sunday next after the Jewish *Passover*; that, the Jewish *Passover* being always on the fourteenth day of the first vernal moon, the Christian Easter is always to be the next Sunday after the said fourteenth day of that moon; that, to avoid all conformity with the Jews in this matter, if the fourteenth day of the said moon be on a Sunday, this festival is to be deferred to the Sunday following; that the first vernal moon is that, whose fourteenth day is either upon the day of the vernal equinox, or the next fourteenth day after it; that the vernal equinox, according to the council of Nice, is fixed to the twenty-first day of March; that therefore the first vernal moon, according to this rule, is that, whose fourteenth day falls upon the twenty-first of March, or the first fourteenth day after; that the next Sunday, after the fourteenth day of the vernal moon (which is called *The Paschal Term*) is always Easter-day; that, therefore, the earliest paschal term being the 21st of March, the 22d of March is the earliest Easter possible; and the 18th of April being the latest paschal term, the seventh day after, that is, the 25th of April, is the latest Easter possible; that the cycle of the moon, or golden number, always shews us the first day of the paschal moon, and the cycle of the sun, or dominical letter, always shews us which is the next Sunday after. Upon these principles the following scheme, for finding Easter for ever, is built.

March.

April.

I	2	3	4	5
	1			Kalendæ
	2			VI
	3			V
	4			IV
	5			III
	6			Prid. Non.
	7			Nonæ.
16	8			VIII
5	9			VII
	10			VI
13	11			V
2	12			IV
	13			III
10	14			Prid. Id.
	15			Idus.
18	16			XVII
7	17			XVI
	18			XV
15	19			XIV
4	20			XIII
	21	16	C	XII Nicene Equinox.
12	22	5	D	XI First Easter possible.
1	23		E	X
	24	13	F	IX
9	25	2	G	VIII
	26		A	VII
17	27	10	B	VI
6	28		C	V
	29	18	D	IV
14	30	7	E	III
3	31		F	Prid. Kalend.

I	2	3	4	5
	1	15	G	Kalendæ
11	2	4	A	IV
	3		B	III
19	4	12	C	Prid. Non.
8	5	1	D	Nonæ.
16	6		E	VIII
5	7	9	F	VII
	8		G	VI
13	9	17	A	V
2	10	6	B	IV
	11		C	III
10	12	14	D	Prid. Id.
	13	3	E	Idus.
18	14		F	XVIII
	15	11	G	XVII
	16		A	XVI
15	17	19	B	XV
4	18	8	C	XIV
	19		D	XIII
12	20		E	XII
1	21		F	XI
	22		G	X
9	23		A	IX
	24		B	VIII
17	25		C	VII Last Easter possible.
	26		D	VI
	27		E	V
	28		F	IV
	29		G	III
	30		A	Prid. Kalend.

In this scheme, the first column contains the *Golden Numbers*; the second, the *days of the month*; the third, the golden numbers, which point out the *paschal terms*, or the 14th day of the first vernal moon; the fourth column, the *Dominical Letters*; and the last, the old *Roman Kalendar*. If therefore, for instance, you would know on what day Easter falls this present year 1737, first find the golden number 9; which, being placed over against *March 25*, tells you thereby, that *March 25* is the first day of the first vernal moon this year: next find the same golden number 9 in the third column; which, standing over against *April 7*, shews you, that *April 7* is the *Paschal Term*, or 14th of that moon: in the next place, look in the fourth column for this year's *Dominical Letter B*, immediately following the *Paschal Term*; this gives you *April 10*, for *Easter-sunday*, 1737. The same method of proceeding will give you Easter in every year for ever.

In the *Romish Church*, on Easter-eve, the bells are rung about four in the afternoon; the ornaments of the churches and altars are changed from black to white; and the *paschal taper* is placed in a great candlestick made in the shape of an angel. On the morning of Easter-sunday, Matins are said before day-break, because our Saviour rose at that time. When the Pope officiates, two Cardinal Deacons are placed on the right and left of the altar, dressed in white robes, to represent the two Angels, who watched our Saviour's sepulchre.

Sacra Cerem.
Eccl. Rom.
lib. ii.

In the *Greek Church*, it is usual, on Easter-day, upon meeting their friends, to greet them with this salutation, *Jesus Christ is risen from the dead*; to which the person accosted replies, *He is risen indeed*. On *Good-Friday*, two priests carry in procession, on their shoulders, the picture or representation of a tomb, in which the crucified Jesus, painted on a board, is deposited. On *Easter-Sunday*, this sepulchre is carried out of the church, and exposed to public view, when the priest solemnly assures the people, that Christ is risen from the dead, and shews them the picture turned on the other side, which represents Jesus Christ rising out of the sepulchre. The whole congregation embrace each other, and, in transports of joy, shoot off pistols.

TOURNE
FORT'S
Voyages,
Letter III.

EBADIANS. A race of Arabian Christians, collected out of the different tribes, who settled in Hirah, a town of Arabian Irak, and in the territories round about it; where they built little huts, and by degrees formed several little villages, in order to enjoy the free exercise of their religion. *Ebad* signifies, in Arabic, the *slave*, or *servant*, of God; and *Ebadah*, the *worship*, or *service*, paid to God; concerning which an Arabian author observes, that some serve God out of interest, others out of fear, and others out of love: the first is the service of traders, the second of slaves, and the third of free-men.

D'HERBE-
LOT, Bibl.
Orient.

EBDOMADARIUS. [*Lat.*] An *Ebdomadary*, or officer, formerly appointed weekly, in cathedral churches, to supervise the regular performance of divine service, and prescribe the particular duties of each person attending in the choir, as to reading, singing, praying, &c. To which purpose the *Ebdomadary*, at the beginning of his week, drew up a bill, or writing, of the respective persons, and their several offices; which was called *Tabula*, and the persons entred in it, *Intabulati*.

R. BALDOCK;
Statutes of the
Cathedr. Ch.
of St. Paul's.
MS.

EBIONITES. Christian heretics in the 1st century; so called from their leader EBION. The *Ebionites*, as well as the *Nazareens*, had their origin from the circumcised Christians, who had retired from Jerusalem to Pella, during the war between the Jews and Romans, and made their first appearance, after the destruction of Jerusalem, about the time of Domitian, or a little before.

TILLEM.
Hist. Eccl.
T. II. p. 106.
EPIPH. HæT.
30.
THEOD. lib.
ii. c. 2.

Ebion, the author of the heresy of the Ebionites, was a disciple of Cerinthus, and his successor. He improved upon the errors of his master, and added to them new opinions of his own. He began his preaching in Judea: he taught in Asia, and even at Rome: his tenets infected the isle of Cyprus. St John opposed both Cerinthus and Ebion in Asia; and it is thought, that this apostle wrote his gospel, in the year 97, particularly against this heresy.

PHILASTR.
c. xxxvii.

EPIPH. HæT.
51. c. ii.

The Ebionites held the same errors as the Nazareens. They united the ceremonies of the Law with the precepts of the Gospel: they observed both the Jewish *synagogue*, and the Christian *sunday*. They called their place of assembling a *synagogue*, and

EPIPH. ubi
supra.

and not a *church*. They bathed every day ; which was the custom of the Jews. In celebrating the Eucharist, they made use of unleavened bread, but no wine.

IREN. lib. i.
c. 26.

EPIPH. HæT.
30. c. 2, 18,
22, 17.

ORIG. in
Cels. lib. v.

EUSEB. lib.
iii. c. 27.

EPIPH. ubi
supra.

EUSEB. lib.
iii. c. 27.

EPIPH. ibid.

EPIPH. ibid.

THEOD. lib.
ii. c. 2.
EUSEB. lib.
vi. c. 17.

D'HERBE-
LOT, Bibl.
Orient.

They added to the observance of the Law divers superstitions. They adored Jerusalem as the house of God. Like the Samaritans, they would not suffer a person of another religion to touch them. They abstained from the flesh of animals, and even from milk : and, lest any one should object to them that passage of the Gospel, where Jesus says, he desires to eat of the Passover, they corrupted it. When they were sick, or bitten by a serpent, they plunged themselves into water, and invoked all sorts of things to their assistance.

They disagreed among themselves in relation to Jesus Christ. Some of them said, he was born, like other men, of Joseph and Mary, and acquired sanctification only by his good works. Others of them allowed, that he was born of a virgin, but denied that he was the *word* of God, or had a pre-existence before his human generation. They said, he was indeed the only true prophet, but yet a meer man, who, by his virtue, had arrived at being called Christ, and the Son of God. They supposed, that Christ and the Devil were two principles, which God had opposed the one to the other.

Tho' the Ebionites observed the Law, yet they differed from the Jews in many points. They acknowledged the sanctity of Abraham, Isaac, Jacob, Moses, Aaron, and Joshua ; but they laughed at all those, who came after them. They rejected some parts of the Pentateuch ; and, when they were too closely pressed by this book, they entirely abandoned it.

Of the New Testament, they acknowledged only the gospel of St Matthew ; that is, that which was written in Hebrew, and which they called the *Gospel according to the Hebrews*. But they took from it the two first chapters, and corrupted other passages of it. They absolutely rejected St Paul, as an apostate, and an enemy of the Law, and published several calumnies against him. They had likewise false *Acts of the Apostles*, in which they mixed a great many fables.

As to their manner of life, they imitated the Carpocratians, the most infamous of all heretics. They rejected virginity, and continence : they obliged children to marry very young : they allowed married persons to separate from each other, and marry again, as often as they pleased.

St Justin, St Irenæus, and Origen, wrote against the Ebionites. Symmachus, author of one of the Greek versions of the scriptures, was an Ebionite. See CERINTHIANS, and NAZAREENS.

EBLIS. The name, by which the Mussulmans express that malignant being, whom we call the *Devil*. The word is plainly a corruption of the Greek *Διάβολος*, *Diabolus*.

Hussain Vaéz, in his commentary on these words of the Koran, *And they adored him, except Eblis, who refused to do it*, tells us, that the angels having received an express commandment from God to prostrate themselves before Adam, they all obeyed, except Eblis and his companions. The reason he gave for his disobedience was, that, being formed of the element of fire, it was beneath him to submit to a creature formed out of the dust of the earth. After the refusal of Eblis, and his companions, to render homage to Adam, God said to him, *Get thee hence ; for thou shalt be deprived of my favour, and shalt be accursed to the day of judgment*. Eblis demanded of God, that he would grant him a respite till the general resurrection ; but God rejected his petition. See SATAN.

RICAUT,
Hist. of the
Ottom. Em-
pire.

EBRBUHARITES. A sort of Mohammedan Monks, so called from their founder *Ebrbuhar* : they make great profession of piety, and contempt of the world. But the rest of the Mohammedans reckon them meer heretics, because they believe themselves not obliged to go in pilgrimage to Mecca. They plead in excuse for this, that the purity of their souls, their sublime contemplations, extasies, &c. shew them Mecca, and Mohammed's tomb, without their stirring out of their cells.

They fast on Mondays and Thursdays. They tell ridiculous stories of their founder ; as, that he was nourished with barley-bread, oil of olives, honey, grapes, &c. and that he eat but three times a year.

ECCLESIASTES (THE BOOK OF.) A canonical book of the Old Testament. That Solomon was the author of this book, appears from the first line of it: *The words of the preacher, the son of David, king of Jerusalem.* The design of it is to shew the vanity of all sublunary things: in order to which the author enumerates the several objects, upon which men place their happiness in this life, and then discovers the emptiness and insufficiency of all worldly enjoyments, by many curious reflections on the evils of human life. The conclusion of the whole is, in the words of the preacher; *Fear God, and keep his commandments; for this is the whole duty of man.* St Jerom observes, that this pious inference prevented the Jews from suppressing this whole book of Ecclesiastes; which they had thoughts of doing (as well as many other writings of Solomon, which are now lost and forgotten) because it asserts, that the creatures of God are vain, and all things as nothing.

DUPIN,
Canon of Scr.
B. I. c. iii.
§. 13.

HIERON. in
locum.

The word *Ecclesiastes* is Greek, and signifies *The Preacher*. The Hebrews call it *Cobeletb*, which literally signifies a *Collector*, because it is supposed to be a sermon, or discourse, delivered to an assembly. The Talmudists make King Hezekiah to be the author of it; Kimchi ascribes it to Isaiah; and Grotius to Zorobabel. But the book itself seems to afford no foundation for these conjectures.

Ecclesiastes (according to a modern author) is a dialogue, in which a man of piety disputes against libertine, who favoured the opinions of the Sadducees: his reason is, because there are some things in it, which seem to contradict each other, and could not proceed from the same person. But this may be wholly owing to Solomon's method of disputing *pro* and *con*, and proposing the objections of the Sadducees, to which he replies.

Thoughts of
some Divines
of Holland.

The generality of commentators believe this book to be the product of Solomon's repentance, after having experienced all the follies and pleasures of life: notwithstanding which, some have questioned, whether Solomon be saved; and his repentance is still a problem in the Church of Rome.

ECCLESIASTICAL POLITY. See **POLITY (ECCLESIASTICAL).**

ECCLESIASTICUS. An apocryphal book of scripture; distinguished by this name, because it was read (*in Ecclesia*) in the Church, as a book of piety and instruction, but not of infallible authority. The anonymous preface to this book informs us, that the author of it was a Jew, called Jesus, the son of Sirach, who wrote it in Hebrew; but it was rendered into Greek by his grandson, of the same name. The Hebrew copy of this book, which St Jerom saw, was not intitled *Ecclesiasticus*, but *Proverbs*. It is stiled by many of the antients Πανάρετος, *The book of every virtue*. But the most common name, among the Greeks, is, *The wisdom of Jesus the son of Sirach*.

This book was written under the high-priesthood of Onias the third, and translated in the reign of Ptolemy Evergetes, or Physcon. Some of the antients have ascribed it to Solomon. The author, no doubt, had in his view the subject and thoughts expressed in the *Proverbs* of that king, and has followed his method of teaching morality by sentences, or maxims.

ORIGEN,
CHRYSO-
TOM, CYPRI-
AN, &c.

This book begins with an exhortation to the pursuit of wisdom; after which follow many maxims of morality to the forty fourth chapter, where the author begins to rehearse the praises of *famous men*, such as the patriarchs, prophets, and the most illustrious persons of the Jewish nation.

The Latin version of *Ecclesiasticus* has more in it than the Greek, several particulars being inserted in it, which are not in the other. These seem to have been interpolated by the first author of that version; but now, the Hebrew being lost, the Greek, which was made from it by the grandson of the author, must stand for the original; and from that the English translation was made.

PRIDEAUX,
Connection,
P. II. B. V.

ECCLESIASTICS. Though this is a name, at present, peculiar to the clergy, in contradistinction to the laity, of the Christian Church; yet, in antient writers, when Christians in general are spoken of, in opposition to Jews, Infidels, and Heretics, they have all the name of *Ecclesiastics*, or men of the Church; as being neither of the Jewish synagogue, nor of heathen temples, nor of heretical conventicles, but members of the Church of Christ. In this sense ἱερεὶς ἐκκλησιαστικὴ is often used by Eusebius, and Cyril of Jerusalem; and the same is observable in the writings of Origen, Jerom, Epiphanius, and others.

BINGHAM,
Orig. Ecclef.
B. I. c. i. §. 8.

ANTONIN.
Liberal. Me-
tam. xvii.

ECDUSIA. [*Gr.*] An antient Grecian festival, observed by the Phæstians, in honour of Latona, upon the following account. Galatea, the daughter of Eurytius, was married to Lamprus, the son of Pandion, a citizen of Phæstus in Crete; who, being of an honourable family, but wanting an estate answerable to his birth, and being unable to provide competent fortunes for daughters, commanded his wife, when big with child, that, if she was brought to bed of a daughter, she should put it to death. Galatea, soon after, was brought to bed of a daughter, and, being overcome by maternal affection, resolved to disobey her husband's cruel command: wherefore, to secure the infant, she called it *Leucippus*, telling her husband it was a boy. At length, being no longer able to conceal the artifice, she repaired to the temple of Latona, where she begged of the goddess, that her daughter might be transformed into a boy. The goddess granted her request, and was from thenceforth called by the Phæstians *ἐκδύσια*, because the child *put off*, or changed, it's sex.

D'HERBE-
LOT, Bibl.
Orient.

ECRAR. [*Arab.*] *Confession of sins.* The Mohammedans make *confession* to be the fifth capital and fundamental article of the Christian Religion. In the chapter *Taoubat* of the *Koran*, Mohammed says, that confession of sins draws the mercy of God on sinners. The verse is couched in these terms: *And for the rest, who confess their sins, it will come to pass, that God will pardon them.* On this passage an expositor says: 'Confession of one's faults is a remnant of light, which serves 'to prepare the soul of the sinner, by taking from it obstinacy, which is properly 'that, by which sin reigns. The proof of this is, that he, who confesses his sin, 'has his eyes open to see it's deformity: for, when the darkness of sin grows thick, 'and the heart is entirely obscured thereby, crimes take such deep root in the soul, 'that the sinner finds no deformity in them; on the contrary, he judges them 'to be suitable to his nature, and thus suffers the terrible punishment of being 'a reprobate.'

BARON. AN.
640. n. 2.

ECTHESIS OF HERACLIUS. An exposition of faith, in the form of an edict, published, in the year 639, by the Emperor Heraclius, with a view to pacify the troubles, which the Eutychian heretics had occasioned in the eastern Church. The Emperor, at first, had only a pious design, which was to calm the minds of the people, and to oblige the Bishops to submit to the decrees of the council of Chalcedon, which had condemned the heresy of Eutychius: but he suffered himself to be byassed by Athanasius, a Jacobite, who, supported by Sergius Patriarch of Constantinople, and Cyrus Patriarch of Alexandria, persuaded him, that we ought to acknowledge but one nature in Jesus Christ, because he had but one will; which was the heresy of the *Monothelites*. Heraclius presently changed his opinion, and, under the direction of the same heads of party, published a formulary of faith, called *Ecthesis*, which in Greek signifies *exposition*.

This formulary was so artfully drawn up, and the poison it conveyed so subtle, that the most learned divines could not discover its heterodoxy, without the deepest attention. However it occasioned great dissensions among the Bishops of the East, and was unanimously opposed by those of the West. Maximus, Abbot of St Christopher near Constantinople, wrote with great zeal against this pretended exposition of faith. Pope Severinus condemned it, the same year it came out; and John IV renewed the condemnation in 640. The Emperor Heraclius, being informed of this condemnation, and deeply concerned for the disorders he had occasioned, revoked his *Ecthesis*, and made a new edict, by which he declared, that Sergius was the author of this exposition of faith, and that it had been obtained from him by surprise. The edict of revocation is in the public acts of the senate of Rome. It was not till 649, under Martin I, that they proceeded in form against the *Ecthesis of Heraclius*, in the Lateran council, held that year at Rome.

RICAUT'S
History of the
Ottoman Em-
pire.

EDHEMITES. A sort of Monks, among the Turks, so called from *Ibrahim Edhem*, their founder. They live upon barley-bread, and fast frequently; and the greatest part of them live in deserts, with lions and tygers, which they take care to manage and make tame.

Ibrahim Edhem was a slave, and an Abyssine by birth; who went one day under the fort *Horonan*, to discourse with Ibnimeick, King of Cairo. His disciples relate,

relate, that he was a person of great sobriety, continuing to read the Koran in the mosques, praying day and night with his face to the ground, and often repeating these words : ‘ O Lord, thou hast given me so much wisdom, as clearly to know, that I am under thy direction ; and therefore, scorning all power and dominion, I resign my self to the speculation of philosophy, and an holy life.’

EGERIA, or ÆGERIA. A nymph, or goddess, worshipped, by the antient Romans, in the forest *Aricina* ; seven miles from Rome, according to Livy, or, according to Festus, a little way without the gate *Collina*. Numa Pompilius, the second King of Rome, pretended to have frequent conversation with this deity, and, to give the stronger sanction to the laws and ordinances, which he drew up for the government of the Roman republic, he gave out, that they were dictated to him by the nymph *Egeria*. Ovid makes her the wife of Numa.

Egeria est — — — Dea Grata Camœnis ;
 Illa Numæ Conjux Confiliumque fuit.
 Principio nimium promptos ad bella Quirites
 Molliri placuit jure, Deumque metu.
 Inde datæ leges ; ne firmior omnia posset,
 Cœptaque sunt pure tradita sacra coli.
 Exuitur feritas, armisque potentius æquum est,
 Et cum cive pudet conseruisse manus.

Fest. lib. iii.
 ver. 275.

*The Muse well-pleas'd records Egeria's fame,
 Who taught her consort Numa to subdue,
 By laws, religion, and by arts of peace,
 Rome's martial genius, wild, unciviliz'd,
 And break the fierce Barbarians into men.
 Each Roman put his savage nature off,
 And men grew mild and sociable to men,
 Nor longer thirsted after kindred blood.*

Women with child sacrificed to Egeria, for a safe and easy delivery.

FESTUS.

Not very different from this policy of Numa, was that of *Fo hi*, the first Emperor of China, who (according to the Chinese historians), that he might give the greater force to his new laws, declared, that he had seen them traced on the back of a dragon-horse, or creature shaped like a horse, with the wings and scales of a dragon, which arose out of a great lake.

General History of China,
 Vol. I. p. 270.

EGHIAMIASEN. That is, the *only son*. So the Armenians call the chief of the three churches, near the city of Erivan, in Persia. This, as their histories tell us, was built 300 years after the birth of Christ ; and they add, that, when the walls were as high as a man, the devil, in the night, destroyed all they built by day : but that, at last, Jesus Christ appearing one night, the devil could no longer obstruct the building of the church. It is dedicated to St George, to whom the Armenians pay a great veneration. In the church, they shew a stone, on which, they say, our Saviour appeared to St Gregory.

GEMELLI,
 Voyage round
 the world.
 P. II. B. I.
 c. i.

EICETÆ. Syrian Monks, who appeared about the year 830, and taught, that, in order to render prayer acceptable to God, it was necessary to perform it dancing. They assembled in the church, with the nuns, and other women under their direction ; and, taking each other by the hand, they danced, and sang praises to God. They authorized their superstition by the pretended example of Moses and his sister Miriam, who, they said, danced and sung at the passage over the Red-Sea ; and by the example of David, who danced before the ark of God, when it was carried from the house of Abinadab to Jerusalem. John Damascenus wrote against them.

SANDERUS,
 Hæres. 120.

ELAGABALUS or ALAGABALUS. An antient deity of the inhabitants of *Apamea* and *Emessa* in *Syria*. The Greeks and Romans called him *HELIOGABALUS*. This deity was the *sun*, according to Dio and Herodian, who explain the name by the Greek ἥλιος : the same likewise appears from certain marbles,

VOSSIUS, de
 Idolol. lib. ii.
 c. 5.

marbles, on which is inscribed SOL ELAGABALUS or ALAGABALUS ; and from an antient coin, with this inscription, SACERDOS SOLIS DEI ELA-GABALI. The etymology of the name is variously given. The most probable opinion is, that *Elagabalus* or *Alagabalus* signifies, in *Syriac*, *Deus Montis*, i. e. *God of the mountain* : whence the symbol of this deity was a large stone, or rock, rising up in the form of a mountain. Festus Avienus speaks of the temple of the god *Elagabalus*.

Urbs mediis Apamea dehinc confurgit in arvis,
Et, qua Phœbeam procul incunabula lucem
Prima foveat, Emesæ fastigia celsa renident.

— — — — —
Denique flammivomo devoti pectora soli
Vitam agitant. Libanus frondosa cacumina turget,
Et tamen his certant celsi fastigia Templi.

*In the mid plains fair Apamea stands ;
And next Emessa, on the neighbouring lands :
These to the sun their adoration pay,
And victims bleed to the bright god of day ;
His fane with tow'ring Libanus contends,
And in the clouds it's glitt'ring summit ends.*

LAMPRID. in Vit. Heliogab. From this deity Antoninus Varius took the name of *Heliogabalus*, because he had formerly been a priest of this god ; and he was the first, who built a temple to *Elagabalus*, at Rome ; where he was worshipped under the figure of a pyramidal stone.

ATHEN.
Δειπνοσοφ.
lib. xiv.

PLUTARCH.
de Virtute
mulierum.

ELAPHEBOLIA. [Gr.] An antient Grecian festival, in honour of Diana, surnamed Ἐλαφηβόλη, i. e. the *buntress* ; for which reason a cake, made in the form of a deer, was then offered to her. This festival was instituted upon the following occasion. The Phocensians, being reduced to the last extremity by the Thessalians, and disdaining to submit to them, Daiphantus proposed, that a vast pile of combustible matter should be erected, upon which they should place their wives, children, and their whole substance, and, in case they were defeated, set all on fire together, that nothing might fall into the hands of the enemies. But, because they thought it unreasonable to dispose of the women in this manner, without their consent, they summoned them to the public assembly, where the proposal was no sooner made, than they unanimously approved it, and decreed Daiphantus a crown, in reward of so generous and noble a project. This being done, the Phocensians met and engaged their enemies with such fury and resolution, that they entirely defeated them. In memory of which victory, this festival was instituted, and was frequented by a greater number of worshippers, than any other in that country.

TILLEMONT, Hist. Eccles. T. II. p. 214.
EPIPH. Hæref. 19. c. i.

EPIPH. Hæref. 53. c. i.

EUSEB. lib. vi. c. 38.

ELCESAITES. Christian heretics, who made their appearance in the reign of the Emperor Trajan, and took their name from their leader *Elxai*. St Epiphanius pretends, that the sect itself is of much antienter date, being one of the seven, which was formed among the Jews, before the coming of Jesus Christ, and continued till the destruction of Jerusalem. Scaliger makes them to be the same with the famous sect of the *Essenes*, mentioned by Josephus and Philo.

The Elcesaites kept a mean between the Jews, the Christians, and the Pagans. They were spread all over Palestine. They worshipped but one God ; nevertheless, they thought they did great honour to him by frequent washings. They observed the Jewish sabbath, circumcision, and the other ceremonies of the Law : but they rejected all kinds of sacrifice, and killing of animals ; denying that the Patriarchs ever offered sacrifice, or that the Law enjoins it. They rejected the Pentateuch, and the Prophets ; nor had they more respect for the writings of the Apostles, particularly those of St Paul. They had a form of swearing by divers created things, as the earth, salt, and particularly water, which they considered as a kind of divinity, and the source of life. They detested chastity and continence, and obliged their disciples to marry. They acknowledged a Messiah, whom they called the

great

great King; but it is difficult to know whether they meant Jesus Christ, or some other pretended Messiah. They gave him a human form, but invisible, the dimensions of which were thirty-eight leagues in height, and the hands, feet, and other members in proportion. They pretended, that the Holy Ghost was a woman, and of the same size and magnitude as the Messiah. They were much addicted to Judicial Astrology, Magic, and enchantments. They held, that it is lawful to renounce the faith with the lips, provided a man keeps it in his heart.

As to their leader *Elxai*, he was by birth a Jew, a man of corrupt morals; who embraced the antient sect of the *Offenians*. He composed a book of prophecies. He had two sisters, named Martha and Marthana, who were respected by his followers as goddesses. When they went abroad, these deluded people followed them in crouds, and gathered up the dust of their feet, and their very spittle, which they carefully preserved as remedies against several diseases.

ELDERS. Among the Jews, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men, whom Moses associated to himself in the government of his people. Such likewise, afterwards, were those, who held the first rank in the synagogue, the president, or head, of which was stiled *Elder* by way of eminence.

In the first assemblies of the primitive Christians, those, who held the first place or rank, had likewise the denomination of *Elders*. The word *presbyter*, which occurs so often in the New Testament; is of the same signification. Hence the first councils of Christians were called *presbyteria*, or *councils of Elders*.

Elders is a denomination still preserved in the Presbyterian discipline. They are officers, who, in conjunction with the pastors, or ministers and deacons, compose the consistories, or sessions of the Kirk. In Scotland, the number of *Elders* is indefinite, being generally twelve in each parish.

ELECT (THE). See PREDESTINATION.

ELEUSINIA. [Gr.] An antient Grecian festival, observed, in honour of *Ceres*, by the Celeans and Phliasians every fourth year; by the *Pheneatæ*, Lacedemonians, Parrhasians, and Cretans; but especially by the Athenians, every fifth year, at *Eleusis*, a town of Attica; from whence it was translated to Rome by the Emperor Adrian, and never totally abolished till the reign of Theodosius the Elder.

It was the most celebrated and mysterious solemnity of any in Greece; and so superstitiously careful were they to conceal it's sacred rites, that whoever divulged them was thought an impious person, and it was accounted unsafe to have any intercourse with him. Hence Horace says,

— — vetabo qui Cereris sacrum
Vulgarit arcanæ, sub îdem
Sit trabibus, facilemque mecum
Solvat phaselum.

Od. 2. lib. iii.
ver. 26.

*The wretch, who impiously dares
Ceres' mysterious rites betray,
In the same ship shall ne'er embark
And cut, with me, the liquid way.*

This festival is said by some to have been instituted by *Ceres* herself, when she had supplied the Athenians with corn, in a time of famine. Others attribute both these facts to King *Erethens*. Some will have it to have been instituted by *Museus*, the father of *Eumolpus*, and others by *Eumolpus* himself.

Persons of both sexes were initiated at this solemnity; the neglect of which was looked upon as so heinous a crime, that it was one part of the accusation, for which *Socrates* was put to death. Persons initiated were thought to be under the more immediate care of *Ceres*, and, after death, were supposed to be honoured with the first place in the *Elysian* fields. Persons, convicted of witchcraft, murder, or such like crimes, were debarred from these mysteries; and, originally, the Athenians excluded all, who were not members of their common-wealth: hence, when

U u u u

Hercules,

Hercules, Castor, and Pollux, desired to be initiated, they were first made citizens of Athens.

The mysteries of the *Eleusinia* were of two sorts, viz. The greater and the lesser. The μικρὰ μυστήρια, or lesser mysteries, were sacred to Proserpine, the daughter of Ceres, and were instituted on the following occasion. On a time, when the Athenians were celebrating the accustomed solemnity, Hercules, passing that way, desired he might be initiated; but, it being unlawful for any stranger to enjoy that privilege, Eumolpus thought of an expedient to satisfy that hero's request, without violating the laws; which was by instituting the lesser mysteries; which were afterwards solemnly observed in the month *Anthesterion*, at *Agræ*, a place near the river *Ilissus*; whereas the μέγαρα μυστήρια, or greater mysteries, were celebrated in the month *Boedromion*, at *Eleusis*, a town of Attica, from whence Ceres (to whom alone they were dedicated) was called *Eleusinia*. In latter times, the lesser festival was used as a preparative to the greater.

The ceremonies of initiation into the greater mysteries were as follows. The candidates, having sacrificed a sow to Ceres, and being crowned with myrtle, were admitted by night into a spacious edifice, called the mystical temple. At their entrance, they purified themselves with a kind of holy water. After this, the sacred mysteries were read to them out of a book, called περσῶμα, because it was nothing else but two stones fitly cemented together. This done, strange and amazing objects presented themselves: sometimes the place seemed to shake; sometimes it appeared bright and resplendent; at other times was covered with darkness and horror: sometimes they were astonished with thunder and lightning, or frightful noises; at other times with terrible apparitions. The chief person, who attended at these initiations, was the ἱεροδότης, or revealer of holy things. He was a citizen of Athens, and held his office during life. He was obliged to chastity; for which reason he anointed himself with the juice of hemlock, which, by its extreme coldness, is said to extinguish the natural heat. Besides the Hierophantes, there was another officer, appointed for this solemnity, called the βασιλεὺς, or king: he was one of the Archons, and his business was to offer up prayers and sacrifices, and to see that no indecencies or irregularities were committed. There were several other officers, whom it is not material to take notice of.

This festival began on the fifteenth of the month *Boedromion*, and ended upon the twenty-third. On the first day, the worshippers only assembled together: On the second, they purified themselves, by washing in the sea: On the third, they offered sacrifices: On the fourth, they made a solemn procession, wherein the holy baskets of Ceres were carried in a consecrated cart. On the fifth, they ran about with lighted torches in their hands, in memory of Ceres's seeking Proserpine by the light of a torch, kindled in the flames of mount *Ætna*. On the sixth, they carried the statue of *Jacchus*, the son of Jupiter and Ceres, who accompanied the goddess in her search after Proserpine, in solemn procession from *Ceramicus* to *Eleusis*. On the seventh, they celebrated games, in which the victors were rewarded with a measure of barley, that grain being first sown in *Eleusis*. On the eighth, they celebrated the lesser mysteries a second time, because it once happened, that Esculapius, coming, on that day, to Athens, and desiring to be initiated, had the lesser mysteries repeated. On the ninth and last day, they filled two earthen vessels with wine, one of which being placed towards the East, and the other towards the West, after the repetition of certain mystical words, they were both thrown down, and the wine, being spilt on the ground, was offered as a libation. During all this time, it was unlawful to arrest any man, or present any petition: it was also unlawful for the initiated to sit upon the covering of a well, to eat beans, mullets, or weazles; or to ride in a chariot to *Eleusis*; which latter prohibition was designed to prevent the rich from distinguishing themselves from the poor.

The city of *Eleusis*, where these mysteries were celebrated, was so jealous of the glory arising from thence, that, when reduced to the last extremity by the Athenians, it would not surrender, but on condition, that the *Eleusinia* should not be taken from them, or transferred to any other city.

Tertullian, Theodoret, Arnobius, and Clemens Alexandrinus, who have mentioned the *Eleusinia*, pretend, that the great secret, which they were forbidden by law to divulge, upon pain of death, was, the representation, or figures, of both male and female privities, which were handed about, and exposed to the company.

ELEUTHERIA. [Gr.] An antient Grecian festival, observed at *Plataea*, in honour of *Jupiter Eleutherius*, or the *assertor of liberty*, by Delegates from almost all the cities of Greece. It was instituted upon the following account. Mardonius, the Persian General, being defeated in the territories of *Plataea*, by the Grecians, under the conduct of Pausanias the Spartan, the Plataeans erected an altar, and a statue of white marble, to *Jupiter Eleutherius*, by whose assistance they supposed the Grecians had asserted the liberties of Greece against the forces of the Barbarians: and, a general assembly being summoned from all parts of Greece, Aristides the Athenian proposed, that deputies might be sent every fifth year from the cities of Greece, to celebrate *ελευθερια*, i. e. the *games of liberty*; which was agreed to, and great prizes appointed to be contended for.

PAUSAN. in Boeoticis.

PLUTARCH. in Aristide.

The Plataeans kept also another *Eleutheria*, or anniversary solemnity, in honour of those, who had valiantly lost their lives in defence of their country; the manner of which was as follows. On the sixteenth of the month *Mæmacterion*, a procession began about break of day, preceded by a trumpeter, sounding a point of war: then followed chariots loaden with myrrh, garlands, and a black bull: after these came young free-men, carrying libations of wine and milk, oil, and precious ointments: last of all came the chief magistrate, clad in a purple robe, having a sword in one hand, and a water-pot in the other. The procession passed through the midst of the city to the sepulchres; where the magistrate drew water out of a neighbouring spring, and washed and anointed the monuments: then he sacrificed the bull upon a pile of wood, making supplication to infernal Mercury, and Jupiter, and invited the souls of those brave men, who had died in defence of their country, to the entertainment: lastly, filling a bowl with wine, he said, *I drink to the memory of those, who lost their lives for the liberties of Greece*. These solemnities, Plutarch tells us, were observed to his days.

ELUL. The sixth month of the Hebrew, *ecclesiastical*, year; tho' but the twelfth of the civil. It consists of but twenty-nine days, and answers pretty nearly to our August. Upon the seventh, or ninth, day of this month, the Jews fast, in memory of what happened after the return of those, who went to view the promised land. Upon the twenty-second was observed the festival of the *Xylophory*, or carrying wood to the temple. On the twenty-sixth they commemorated the dedication of the walls of Jerusalem by Nehemiah. See YEAR (JEWISH) and KALENDAR.

Num. xiii. xiv. JOSEPH. de Bello Jud. lib. ii. c. 17. Nehem. xii. 28.

ELYSIAN FIELDS, or ELYSIUM. Certain plains, abounding with woods, fountains, verdure, and every thing delightful, supposed (according to the Pagan Theology) to be the seat or receptacle of heroes, and good men, after death.

Virgil introduces his hero into the Elysian Fields, which he thus beautifully describes.

Devenere locos lætos, & amœna vireta
Fortunatorum nemorum, sedesque beatas.
Largior hic campos æther, & lumine vestit
Purpureo; solemque suum, sua sidera norunt.
Pars in gramineis exercent membra palæstris;
Contendunt ludo, & fulva luctantur arena:
Pars pedibus plaudunt choreas, & carmina dicunt.

VIRG. Æn. lib. vi. ver. 638.

Hic manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates, & Phœbo digna locuti;
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.

*They took their way,
Where long extended plains of pleasure lay.
The verdant fields with those of Heav'n may vie,
With Æther vested, and a purple sky:*

*The blissful seats of happy souls below ;
Stars of their own, and their own suns they know.
Their airy limbs in sports they exercise,
And, on the green, contest the wrestler's prize.
Some in heroic verse divinely sing ;
Others in artful measures lead the ring.*

*Here Patriots live, who, for their country's good,
In fighting fields, were prodigal of blood.
Priests of unblemish'd lives here make abode,
And Poets, worthy their inspiring god ;
And searching wits, of more mechanic parts,
Who grac'd their age with new invented arts :
Those, who to worth their bounty did extend,
And those, who knew that bounty to commend. DRYDEN.*

I cannot omit Homer's beautiful description of the same happy mansions.

Odyss. δ.

Ἄλλὰ σ' ἐς Ἡλύσιον πεδίον καὶ πείρατα γαίης
Ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ραδάμανθῳ,
Τῇ πέρρῃσιν βιοτὴ τέλει ἀνθρώποισι·
Οὐκ ἔτι γὰρ χειμῶν πολὺς, ἔτε ποτ' ἔμβροτος,
Ἄλλ' αἶψα Ζεφύροιο λιγυπνεύοντος αἴτας
Ὠκεανῷ ἀνίσουσιν, ἀναψύχουσιν ἀνθρώπους.

*Elysium shall be thine ; the blissful plains
Of utmost earth, where Rhadamanthus reigns.
Joys ever young, unmix'd with pain or fear,
Fill the wide circle of th' eternal year.
Stern winter smiles on that auspicious clime :
The fields are florid with unfading prime :
From the bleak pole no winds inclement blow,
Mould the round hail, or flake the fleecy snow :
But from the breezy deep the blest inhale
The fragrant murmurs of the western gale. POPE'S Odyssy.*

Lucian has left us the following romantic description of the Elysian Fields :

‘ We were conducted to the city of the island of the blessed, to assist at their feasts.
‘ At our entrance, we were ravished to see a city of gold, and walls of emerald,
‘ the pavement being all inlaid work of ebony and ivory. The temples were of
‘ rubies and diamonds, having great altars raised upon one single precious stone, on
‘ which hecatombs were seen to smoke. They have seven gates, all of cinnamon,
‘ and a moat of sweet-scented lustral water, an hundred yards broad, and just as
‘ deep as is necessary to bathe at one's ease. Yet they have public baths of admirable
‘ artifice, wherein they burn nothing but faggots of cinnamon. The edifice was of
‘ chrystal, and the basins, or bathing-tubs, were large vessels of porcelane, full of
‘ dew. The blessed have no body, and are impalpable ; yet they eat and drink,
‘ and perform the other natural functions : they never grow old, but enjoy per-
‘ petual youth and vigour. Of all the seasons they know none but the spring, and
‘ feel no other wind but *Zephyrus* : the earth is covered with flowers and fruits all
‘ the year round, which are gathered every month. There are three hundred
‘ sixty-five fountains of fresh water, as many of honey, and four hundred of sweet
‘ ointment, but smaller than the others, with several rivers of milk and wine.
‘ They keep their feasts without the city, in the *Elysian Fields*, under the shade
‘ of a wood, which surrounds it ; they sit upon beds of flowers, and have their
‘ meat brought by the winds. They are at no pains to make garlands ; for the
‘ little birds, which hop round them singing, scatter flowers upon them, which
‘ they have cropped in the neighbouring meadows : they never cease singing, during
‘ the meal, and rehearse fine verses. Their dances are performed by boys and
‘ virgins, and their Musicians are Eunomus, Arion, Anacreon, and Stesichorus.
‘ When they have finished their songs, appears a second choir of Musicians, com-
‘ posed of swans and nightingales, which, with the *Zephyrs*, make up a most
‘ pleasing

‘ pleasing confort. But what contributes most to the felicity of the Blessed, is, that there are two springs, the one of laughter, and the other of joy, of which each person drinks a whet, before he sits down to table, which renders him gay and chearful all the rest of the day.’

It is supposed by Bochart, and others, that the fable of *Elysium* is of Phœnician extraction, and that *Alizuth*, in Hebrew, signifies *joy* or *exultation*; which word the Greeks, adapting it to their pronounciation, altered into *Elysium*: from whence an opinion has much prevailed, that the Greeks had heard of *Paradise* from the Hebrews, and that the Hebrews describing *Paradise* as a place of *Alizuth* or *joy* gave occasion to all the fables of the Grecian *Elysium*.

Authors differ as to the situation of these happy plains. Diodorus Siculus, in his description of the funerals of the Egyptians, takes notice of the pleasant meadows near Memphis, on the banks of the Acherusian lake: Here Homer places the Elysian Fields. Virgil seems to place them in Italy; but then it is under ground. Hesiod places them in certain islands of the ocean. Dionysius the Geographer assigns for them the *white island* in the Euxine Sea. Plutarch will have them to be in the Moon. But the generality of authors make them to be situated in the *Fortunate Islands*.

EMBER-WEEKS or DAYS. In the Christian Church, they are certain seasons of the year, set apart for the imploring God’s blessing, by prayer and fasting, upon the *ordinations* performed in the church at such times: and this in conformity to the practice of the Apostles, who, when they separated persons for the work of the ministry, prayed and fasted before they laid their hands on them. These *ordination-fasts* are observed four times in the year, *viz.* The wednesday, friday, and saturday, after the first sunday in Lent, after Whitsunday, after the fourteenth of September, and after the thirteenth of December: it being enjoined, by a canon of the Church, *that Deacons and Ministers be ordained, or made, only upon the sundays immediately following these Ember-fasts.* Acts xiii. 3.
Can. 31.

Some derive the term *Ember* from a German word, which signifies *abstinence*; others from one, which signifies *ashes*, because it was customary with the Antients to accompany their fastings with sprinkling of ashes, or sitting upon them. Dr Mareschal derives it from a Saxon word, which signifies *course* or *circuit*; so that these fasts, being not occasional, but returning every year in certain courses, may properly be said to be *Ember-days*, because *fasts in course.* Observations upon the Sax- on Gospels, p. 528.

The Ember-weeks were formerly observed, in different churches, with some variety, but were at last settled, as they are now observed, by the council of Placentia, A. D. 1095.

St Augustin, who lived in the Vth century, speaks of the Ember-fasts, but mentions them only as observed in the diocese of Rome; from whence we may conclude, that the observation of them was not, at that time, general in the Church. The council of Mentz, convened by Charlemagne in 813, mentions the Ember-weeks as a new establishment, introduced in France, in conformity to the Roman Church. Ep. 86.

EMIR. A name given by the Mussulmans to the *Evladi resul alla*, i. e. sons of the prophet of God. They derive their descent from *Fatima*, a sister of Mohammed. In former times, they were, like the Levites among the Jews, destined to the worship of God, and received a yearly stipend out of the treasury. They are now dispersed over the whole empire, and are distinguished from the other Mussulmans by wearing a green turban, instead of a white. They may be tried before ordinary judges, but are to receive their punishment only from their own head, of the same extraction, called *Nakib*, i. e. chief of the saints. The Turks make it their observation, that the *Emirs*, before their fortieth year, are men of the greatest gravity, learning, and wisdom; but, after that, if they are not quite fools, yet they discover some sign of levity and stupidity. Tho’ this is interpreted by the Turks as a sort of divine impulse, in token of their birth and sanctity, it is nevertheless a common saying among them, when they see any stupid person, *Emir Soidur, he is of the race of the Emirs.* Othman Hist. Part I. B. II. c. iv. not. 5^a.

EMPYREUM. See HEAVEN.

TILLEM.
Hist. Eccl.
T. II. p. 412,
&c.
EPIPH. Hæc.
47.

ENCRATITES. Christian heretics, followers of Tatian, the Assyrian, who founded this sect in the reign of Marcus Aurelius, A. D. 172. He established the first school of the *Encratites* in Mesopotamia; from whence they spread to Antioch, and into Cilicia, Pisidia, and other provinces of Asia Minor; and even as far as Rome, and into Gaul, Aquitain, and Spain.

They were called *Encratites*, or *Continentes*, because they gloried in *abstaining* from marriage, the use of wine, and animals. They acknowledged a power in the Devil independent of God. They made great use of the *Acts* of St Andrew, St John, and St Thomas, and other apocryphal pieces, such as the *Gospel* of the *Egyptians*. Their chastity, however, was a little suspected, because they used all sorts of means to draw women into their sect, and were always seen in company with them. See **TATIANISTS**.

MONTFAU-
CON, Antiq.
T. II. Part
II. B. V.
c. vii.

ENDOVELLICUS. A Pagan deity, antiently worshipped in Spain. Gruter gives us twelve or thirteen inscriptions, found in Spain, in a place called *Villavitirosa*, all relating to this god. Antiquaries have, in vain, endeavoured to find out who *Endovellicus* was; some taking him for the *Mars*, and others for the *Cupid*, of the Spaniards. All that we know is, that the worship of this deity was very much in vogue in that part of Spain; as is evident from the great number of inscriptions to him.

BINGHAM,
Orig. Eccles.
B. XI. c.
v. §. 3.
Conc. Elib.
c. xxxvii.

ENERGUMENS. *Dæmoniaks*, or persons supposed to be *possessed* by the *Devil*. It was a question, in the antient Christian Church, whether it was fitting to administer baptism to persons possessed by evil spirits, during the time of their possession. The council of Eliberis orders it to be deferred, till they are dispossessed and cured; but, in case of extremity, and imminent danger of death, allows them to be baptized. The same cautions are laid down in the *Apostolical Constitutions*. And this was the antient rule in the time of Cyprian, who tells us, it was often found by experience, that such *Energumens*, as were baptized in time of sickness and urgent necessity, were thereby delivered from the unclean spirit, with which they were possessed, and thenceforward lived a very laudable and reputable life in the Church, and made a daily proficiency in grace and faith.

Id. ib. B. XV.
c. iv. §. 16.

With regard to the Eucharist, tho' they did not receive *Energumens* promiscuously to the communion, yet neither did they wholly reject them; but, in the intervals of their distemper, if they shewed any signs of piety and sobriety, they admitted them to partake of it. This was the practice of, at least, some of the Churches, as we learn from the canons of Timothy, Bishop of Alexandria, and the resolution given to the question by the Egyptian Fathers.

CASSIAN.
Collat. 7.
c. xxx.

BINGHAM,
ib. B. XIV.
c. x. §. 7.

Though the *Energumens* were under the particular care of the *Exorcists*, who were to pray over them in private, yet it was thought a becoming act of mercy and charity to let them have the public prayers of the Church, and grant them liberty to be present at such prayers as immediately respected their condition. Therefore the Deacon addressed himself to them, saying, *Pray, ye Energumens, who are vexed with unclean spirits*; then he exhorted the congregation to pray, 'that the merciful God, through Christ, would rebuke the unclean and evil spirits, and deliver his supplicants from the oppression and tyranny of the adversary; that he, who rebuked the legion of Devils, and the prince of Devils, would rebuke these apostates from piety, and deliver them from the molestations and agitations of Satan.' Then the *Energumens* bowed down their heads, and received the Bishop's benediction, in the following terms: 'O thou only begotten Son, the son of the great Father, thou that bindest the strong one, and spoilest his goods; that givest power unto us to tread on scorpions; that hast delivered up the murdering serpent unto us, as a sparrow unto children; thou, before whom all things shake and tremble; that makest Satan to fall as lightning from Heaven; thou, whose looks dry up the deep, and make the mountains melt, &c. rebuke the evil spirit, and deliver the works of thy hands from the vexation of the adverse spirit. For to thee belongs glory, honour, adoration, &c. Amen.'

Constit. lib.
viii. c. 6.

The *Energumens* are so called from the Greek word *ἐνεργήματα*, which, in its largest sense, denotes persons under the motion or operation of any spirit whatever, good or bad; but, in a restrained sense, it is used, by ecclesiastical writers, to denote persons, whose bodies are seized and possessed by an evil spirit. There were

were the persons, about whom the *Exorcists* of the antient Church were chiefly concerned. See EXORCISTS.

As to the fact of the primitive Christians casting out devils by the efficacy of prayer, Origen assures us, that the meanest Christians, without any ceremony, but merely by their prayers, did ordinarily eject the Devil out of mens bodies. And for this they appealed to the heathens themselves; as appears from the testimony of all the apologists, who wrote in defence of the Christian religion.

MINUTIUS
FELIX,
LACTAN-
TIUS, &c.

ENGIL. [*Arab.*] The Gospel. A corruption from the Greek *εὐαγγέλιον*, *evangelium*. The word *Engil* is an hundred times repeated in the Koran, and is commonly joined with *Taourat*, which signifies the *Law of Moses*; so that whenever Mohammed refers his Mussulmans to the *Taourat* and *Engil*, we are to understand by these two words the *Old and New Testament*, or, in general, the *scripture*. It is certain nevertheless, that, by *Engil*, the Mussulmans do not understand that gospel, which the Christians have in their hands, and which the Mohammedans look upon as corrupted; but a chimerical Gospel, which they say was sent by God to Jesus Christ, and of which nothing remains but what is cited, as from it, in the Koran.

D'HERBE-
LOT, Bibl.
Orient.

The Mohammedans insert what they please in the Gospel, and often cite passages from it, which are not to be found in it. For example, they say, that the Emperor of the Abyssines, who reigned in the time of Mohammed, abjured the Christian religion, to embrace the Mussulman, at the solicitation of their prophet; and that this prince, having received the news of a great victory gained by his army in Arabia, assembled his Divan, at which he appeared in a mean and ragged dress; that his courtiers demanded the reason of these marks of affliction, on a day of public rejoicing; and that he replied to them; I find it written in the book of the Gospel, which was sent from God to Jesus the son of Mary, that, when God bestows any new favour on his servants, he expects from them some particular act of humility, in acknowledgment of the benefit received. This seems to be taken from these words of Jesus Christ; *He that exalteth himself shall be abased; but he that humbleth himself shall be exalted*: for whatever the Mussulmans quote, as from the Gospel, has some foundation in the Gospel; tho' they always give it a new turn, that they may not be thought to borrow any thing from the Christians, and to persuade the ignorant, that they have the true originals in their hands; which yet they have never been able to produce.

The Mohammedans have a pleasant conceit, that the Gospel, which begins with *Bismilab*, that is, *In the name of the Father, the Son, and the Holy Ghost*, is not that, which God sent to Jesus Christ; which latter, they say, begins with *Bismillab*, i. e. *in the name of God, clement, and merciful*, and contains only instructions; whereas the former is only a history of his life, written by four of his disciples. Nevertheless those among them, who are better instructed in what relates to Christianity, allow, that the gospel, which is at present in the hands of the Christians, as well as that, which was in being in the time of their false prophet, is the true gospel of Jesus Christ; but they maintain, that it has been altered and corrupted by the Christians, no less than the Old Testament has been by the Jews.

An Arabic writer pretends, that St Peter wrote a Gospel, which he published under the name of St Mark, who had translated it into Latin; and that St John, besides his own Gospel, which he wrote in Greek, translated likewise into Greek that, which St Matthew had written in Hebrew.

ENOCH (THE PROPHECY OF). An apocryphal book, of which there remains but a few fragments.

Enoch was certainly one of the most illustrious prophets of the first world, since Moses says of him, that *he walked with God*. This prophet is famed in the Church for two things: the first is, his being taken up into Heaven, without seeing death; the second is, his prophecy, a passage of which St Jude has cited in his epistle. The Antients greatly esteemed the prophecy of Enoch. Tertullian expresses his concern, that it was not generally received in the world. That Father, on the authority of this book, deduces the original of idolatry, astrology, and unlawful arts, from the revolted angels, who married with the daughters of men. And it is on the testimony of this book, that the Fathers of the IId and IIIId centuries, as Irenæus, Cyprian,

Genes v. 24.

Heb. xi. 5.

Ver. 14.

De habitu mn-
lier. c. iii.

Cyprian, Lactantius, received for true this fable of the marriage of the Angels with the daughters of men. St Augustin, who was less credulous, allows indeed, that Enoch wrote something divine, because he is cited by St Jude; but he says, it was not without reason, that this book was not inserted in the Canon, which was preserved in the temple of Jerusalem, and committed to the care of the sacrificators. St Augustin sufficiently insinuates, that the authority of this book is doubtful, and that it cannot be proved, that it was really written by Enoch. Indeed, the account it gives of giants engendered by angels, and not by men, has manifestly the air of a fable; and the most judicious critics believe, it ought not to be ascribed to Enoch.

This apocryphal book lay a long time buried in darkness; till the learned Joseph Scaliger recovered a part of it. That author gives us some considerable fragments of it, in his notes on the chronicle of Eusebius; particularly in relation to the above-mentioned story of the marriage of the Angels with the daughters of men.

JURIEU,
Hist. des Dog-
mes & Cultes,
Part I. c. 4.

Scaliger, Isaac Vossius, and other learned men, attribute this work to one of those Jews, who lived in the times between the Babylonish captivity and our Saviour Jesus Christ. Others are of opinion, it was written, after the rise and establishment of Christianity, by one of those fanatics, with whom the Primitive Church was filled, who made a ridiculous mixture of the Platonic philosophy and the Christian divinity: such as the authors, or forgers, of the Sibylline oracles, the dialogues of Hermes Trismegistus, and the like. The reasons of this opinion are these. 1. The original of the book is Greek; and therefore it was not composed by any Jew, living in Judea, or Chaldæa; for they always wrote in Hebrew, or in some of its dialects. 2. It is evident, the author was a Christian, because he makes perpetual allusions to the texts of the New Testament. It is therefore, probably, the invention of some Christian, who took occasion from the epistle of St Jude to forge this work. As for St Jude himself, it is probable, he cites what concerns the general judgment, not from any book, then subsisting under the name of Enoch, but from tradition.

The desire of getting the book of Enoch into his possession engaged the famous M. Peiresch in much search after it, and in considerable expences. He was told, it was in Ethiopia, and procured it to be brought from thence to him. But it proved to be an imposture, and the work of one Bahaila Michail.

D'HERBE-
LOT, Bibl.
Orient. p. 304,
310.

The eastern people, who call Enoch by the name of *Edris*, pretend, that, in the continual wars, which were carried on between the sons of Seth and Cain, Enoch was the first, who introduced the custom of making those slaves, whom they took in battle. They believe farther, that Enoch received from God the gift of wisdom and knowledge, and that God sent him thirty volumes from Heaven, filled with all the secrets of the most mysterious sciences. They add, that Enoch was the innocent cause of idolatry: for one of his friends, afflicted at his removal, having, at the instigation of the devil, formed a statue, which represented him so naturally, that he conversed whole days with it, and paid particular honours to it; others followed his example, and this gradually degenerated into superstition.

Præp. Evang.
lib. ix.

The Rabbins maintain, that, when Enoch was translated to Heaven, he was admitted into the number of the Angels, and that he is the person, known generally by the name of Michael; one of the chief princes of Heaven, who keeps a register of the virtues and sins of the Israelites. They add, that God and Adam were his masters; that they taught him to sacrifice, and worship the deity aright. The invention of some letters, and some books of astrology, are ascribed to Enoch. Eusebius says, the Babylonians acknowledged Enoch to be the author of astrology, and that he is the same as the *Atlas* of the Greeks.

Milton, in the vision of what was to happen before the flood, speaks of the translation, and prophecy of Enoch; where the Angel, addressing himself to Adam, says;

Paradise Lost,
Book XI.
l. 670.

*But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God wou'd come
To judge them with his saints: him the Most High*

(Rapt in a balmy clou'd with winged steeds)
 Did, as thou saw'st, receive, to walk with God,
 High in salvation, and the climes of bliss,
 Exempt from death; to shew thee what reward
 Awaits the good; the rest what punishment.

ENTHUSIASTS. In the religious sense of the word, are those, who pretend to extraordinary revelations, impulses, &c. from Heaven.

‘ Immediate revelation being a much easier way for men to establish their opinions, and regulate their conduct, than the tedious, and not always successful, labour of reasoning, it is no wonder, that some have been very apt to pretend to revelation, and to persuade themselves, that they are under the peculiar guidance of Heaven in their actions and opinions, especially in those of them, which they cannot account for by the ordinary methods of knowledge, and principles of reason. Hence we see, that, in all ages, men, in whom melancholy has mixed with devotion, or whose conceit of themselves has raised them into an opinion of a great familiarity with God, and a nearer admittance to his favour, than is afforded to others, have often flattered themselves with a persuasion of an immediate intercourse with the Deity, and frequent communications from the Divine Spirit——.’

LOCKE'S Essay on Human Understanding, B. IV. c. xix.

‘ Their minds being thus prepared, whatever groundless opinion comes to settle itself strongly upon their fancies, is an illumination from the Spirit of God, and presently of divine authority: and whatsoever odd action they find in themselves a strong inclination to do, that impulse is concluded to be a call or direction from Heaven, and must be obeyed; it is a commission from above, and they cannot err in executing it. This I take to be properly *Enthusiasm*.

The name of *Enthusiasts* was given to the *Messalian* heretics, in the IVth century, on account of their constant pretences to inspiration and revelations. Among us the term is of the same import with *fanatic*, and is applied to the *Quakers*, antient *Anabaptists*, and modern *Prophets*. Take one instance of Enthusiasm, which occurs in our English history.

Joh. Damasc. de Hæres. n. 80.

In the time of the Rump-Parliament, A. D. 1649, at Walton upon Thames, in Surry, a soldier coming into the Church with a candle and lanthorn, and being refused to hold forth there, went into the church-yard, and told the people, ‘ he had a vision, and received a command from God, which he was to deliver, and which they were to govern themselves by, under pain of damnation. It consisted of five *lights*. 1. That the sabbath was abolished as unnecessary, Jewish, and meerly ceremonial; and here (*says he*) I should have put out my first light; but the wind is so high, I can't light it again. 2. Tithes are abolished, as Jewish, and ceremonial, a great burthen to the saints of God, and a discouragement of industry, and tillage.’ And here the second light should have been put out, but for the reason above-mentioned. ‘ 3. Ministers are abolished, as anti-christian, and of no farther use, now that Christ himself descends into the hearts of his saints, and his spirit enlightens them with revelations and inspirations. 4. Magistrates are abolished, as useless, since Christ himself is, in the purity of the spirit, come amongst us, and has erected the kingdom of the saints upon earth.’ After this, he pulled out a Bible, and holding it up to the people, went on with the following blasphemy. ‘ 5. Here is a book you have in great veneration, consisting of two parts, the Old and New Testament: I must tell you, it is abolished: it contains beggarly rudiments, milk for babes. But now Christ is in glory among us, and imparts a fuller measure of his Spirit to his saints than this can afford; and therefore I am commanded to burn it before your faces.’ Upon this he set fire to the leaves, and then, putting out his candle, let them know his fifth light was extinguished.

COLLIER'S Eccles. Hist. Vol. II. P. II. B. IX.

EON DE L'ETOILE (THE DISCIPLES OF). Certain Enthusiasts, in the XIIth century; followers of *Eon de l'Etoile*, a gentleman of *Bretagne*, who was presented to Pope Eugenius III, at the opening of the council of Rheims. He was a visionary, and so ignorant, that, having heard it sung in the Church, *Per EUM qui venturus est judicare vivos & mortuos*, he imagined, and asserted, that it was he, who was to judge the quick and the dead. He was followed as a great prophet: sometimes he walked with a great train of people at his heels; some-

DU PIN, Hist. Eccles. Cent. XII. c. vi.

times he lived in solitude, and afterwards appeared in greater splendor than before. He was esteemed to be a magician, and it was pretended, that, to draw the mob after him, he made great entertainments, but that they were meer illusion, and that the victuals, which were eaten at his table, and the presents, which he made, bewitched mens minds. The Archbishop of Rheims, having apprehended him, presented him to His Holiness and the council. His answers were so full of phrenzy and enthusiasm, that they looked upon him as a fool, and shut him up in a close prison, where he died soon after. Several of his followers, more senseless than himself, chose rather to be burned, than to renounce him.

BEDA, de
Tempore, c.
xiii.

EOSTRE. A goddess of the antient Saxons, from whom they called the month of April *Eostur monath*, because at that time of the year they celebrated her festival; and hence the *Paschal festival* is, to this day, called, in English, **EASTER**.

EPHESIANS (ST PAUL'S EPISTLE TO THE). See EPISTLES OF ST PAUL.

EPHOD. One part of the habit of the Hebrew Priests. The word is derived from *aphad*, which signifies to gird, or *tye*; the *Ephod* being a kind of girdle, which, brought from behind the neck, and over the two shoulders, and hanging down before, was put cross upon the stomach, then carried round the waist, and made use of as a girdle to the tunic.

Exod. xxviii.
6, &c.

HIERON. ad
Marcellan.

Judg. xvii. 5.

There were two sorts of Ephods; one of plain linnen for the priests, and another embroidered for the high-priest. Moses gives us an ample description of the latter. It was composed of gold, blue, purple, crimson, and twisted cotton. Upon that part of it, which passed over the shoulders, were two large precious stones, one on each shoulder; upon which were engraven the names of the twelve tribes, upon each stone six. The Ephod, worn by common priests, was of linnen only. St Jerom observes, that it was peculiar to the priesthood; and it was an opinion among the Jews, that no sort of worship, true or false, could subsist without a priesthood and an Ephod. Thus Micah, having made an idol, and placed it in his house, did not fail to make an Ephod for it.

1 Sam. xii.
18.
2 Sam. vi. 14.

JOSEPH. Ant.
lib. xx. c. 8.

Tho' the Ephod was, properly, an ecclesiastical habit, yet we find it sometimes worn by lay-men. Samuel, tho' a Levite only, and a child, wore a linnen Ephod; and David, in the ceremony of removing the ark from the house of Obed-Edom to Jerusalem, was girt with a linnen Ephod. The Levites, regularly, were not allowed to wear the Ephod: but, in the time of Agrippa, a little before the taking of Jerusalem by the Romans, the Levites obtained of that prince permission to wear the linnen stole, as well as the priests. The historian observes, that this was an innovation, contrary to the laws of their country, which were never struck at with impunity.

SPENCER, de
Urim &
Thummin.
CUNÆUS, de
Rep. Hebr.
lib. i. c. 14.
1 Sam. xxx. 7.

Some authors are of opinion, that the Jewish kings had a right to wear the Ephod; because David, coming to Ziklag, and finding that the Amalekites had plundered the city, and carried away his and the peoples wives, ordered Abiathar the high-priest to bring him the Ephod; which being done, David enquired at the Lord, saying, *shall I pursue after this troop?* &c. whence they infer, that David consulted God by *Urim* and *Thummim*, and consequently put on the Ephod. The generality of commentators believe, that David did not dress himself in the high-priest's Ephod, and that the text signifies no more, than that the King ordered Abiathar to put on the Ephod, and consult God for him.

Judg. viii. 27.

PROTOP. &
al. apud
TOSTAT.
AUGUST.
THEOD. &
al.

Antiq. lib. v.
c. 8.

The Ephod of Gideon is remarkable for having become the occasion of a new kind of idolatry to the Israelites. What this consisted in is matter of dispute among the learned. Some authors are of opinion, this Ephod (as it is called) was an idol: others, that it was only a trophy, in memory of that signal victory; and that the Israelites paid a kind of divine worship to it; so that Gideon was the innocent cause of their idolatry, in like manner as Moses was, when he made the brazen serpent, which came afterwards to be worshipped. It is remarkable, that Josephus has omitted this circumstance in the life of Gideon; whether it was on account of the uncertainty which attends it, or because it was the only blemish, if we except his severity to the men of Succoth and Penueel, in the life of that great man.

EPHYDRIADES. *Nymphs of the Fountains.* See NYMPHS.

EPIPHANIANS. A branch of the NICOLAITES. See NICOLAITES.

EPIPHANY. A Christian festival ; otherwise called *The manifestation of Christ to the Gentiles.* It is observed on the 6th of January.

The Gentiles, to whom our Saviour was, on this day, manifested; were the *Magi*, or, as we render the word, *wise men*, whose visit, and presents, to the infant Jesus are recorded by St Matthew. Matth. ii. 1.

There are several questions in relation to this whole transaction ; as, first, what that star was, which is said to have directed the wise men in their journey. That it was not, in reality, a *star*, is certain, because *it went before them, and stood over where the young child was*; which could not be true of any one of the heavenly bodies. It must therefore be a luminous appearance, or seeming star, in the lower region of the air, observed by the wise men to differ from the ordinary stars of Heaven ; which, as a new and prodigious sight, seemed to them to preface something of great moment and consideration. Some authors have suggested, that this seeming star, which appeared to the wise men in the East, might be that glorious light, which shone upon the shepherds of Bethlehem, when the Angels came to impart to them the tidings of our Saviour's birth ; and which, at a distance, might appear like a star. GROTIUS, de
verit. Relig.
Christi. lib. iii.
c. 14.

Another question is, how the wise men could guess at the birth of our Saviour from the appearance of this star. The most probable answer is, that they did not collect the birth of Jesus Christ from this uncommon appearance (which only served as their guide in finding him out) but were determined to their journey by the general expectation, the eastern world was then in, of an universal monarch.

The feast of *Epiphany* was not, originally, a distinct festival, but made a part of that of the *nativity* of Christ ; which being celebrated *twelve* days, the first and last of which, according to the custom of the Jews in their feasts, were high or chief days of solemnity, either of these might fitly be called *Epiphany*, as that word signifies the *appearance* of Christ in the world.

This festival was, in one respect, more taken notice of, in the Greek Church, than the *Nativity* itself, being allowed as one of the three solemn times of baptism, which the *Nativity* was not ; a privilege, which it wanted in the Latin Church. St Chrysostom tells us, that, this being likewise the day of our Saviour's baptism, it was usual to carry home water, at midnight, from the church, and that it would remain as fresh and uncorrupt for one, two, or three years, as if immediately drawn from the spring. Homil. 24.
de Bapt.
Christi.

Theodosius the Younger gave this festival an honourable place among those days, on which the public games were not allowed ; and Justinian made it a day of vacation from all pleadings at Law, as well as from popular pleasures. It is to be observed, likewise, that those, to whom the care of the *Paschal Cycle*, or rule for finding Easter, was committed, were obliged, on or about the time of *Epiphany*, to give public notice, when Easter and Lent were to be kept the ensuing year. Cod. Theod.
l. 15. tit. 5.
leg. 5.

Cod. Just.
l. iii. tit. 12.
leg. 6.

The King of Spain performs the ceremony of offering three chalices, or communion-cups, on *Epiphany*, or *Twelfth-day*. This offering, it is said, owes its original to the piety of the Emperor Charles V. In the first of these cups is put a piece of *gold*, in the second *incense*, and in the third *myrrh* ; in memory of the offerings of the wise men to the child Jesus. VAIRAC,
Present State
of Spain.

For the same reason, likewise, the kings of England, on this day, offer gold, frankincense, and myrrh.

I shall only add, that the festival of *Epiphany* is called, by the Greeks, the *Feast of Lights*, because our Saviour is said to have been baptized on this day, and baptism is by them called *illumination*.

EPISCOPACY. The government of the church by *Bishops*. See BISHOP.

EPISCOPARIANS. Those, who adhere to *episcopacy*. See BISHOP.

EPISTEMONARCH. An officer of high dignity and respect, in the Greek Church, so called from the Greek ἐπιστάτης, to *know*, and ἀρχή, *command*. His office is to watch over the doctrines of the Church, and to inspect all matters relating to faith, in the quality of a censor. His office answers pretty nearly to that of *master of the sacred palace*, at Rome.

EPISTLES. Certain canonical books of the New Testament, being *Letters*, written, by the Apostles, or first preachers of Christianity, to particular *churches*, or *persons*, on particular *occasions*, or *subjects*.

Of these, the apostle St Paul wrote *fourteen* ; viz.

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|--|--|
| 1. The Epistle to the <i>Romans</i> . | 8. The <i>first</i> Epistle to the <i>Thessalonians</i> . |
| 2. The <i>first</i> Epistle to the <i>Corinthians</i> . | 9. The <i>second</i> Epistle to the <i>Thessalonians</i> . |
| 3. The <i>second</i> Epistle to the <i>Corinthians</i> . | 10. The <i>first</i> Epistle to <i>Timothy</i> . |
| 4. The Epistle to the <i>Galatians</i> . | 11. The <i>second</i> Epistle to <i>Timothy</i> . |
| 5. The Epistle to the <i>Ephesians</i> . | 12. The Epistle to <i>Titus</i> . |
| 6. The Epistle to the <i>Philippians</i> . | 13. The Epistle to <i>Philemon</i> . |
| 7. The Epistle to the <i>Colossians</i> . | 14. The Epistle to the <i>Hebrews</i> . |

St James wrote *one*, *general*, Epistle.

St Peter, *Two*.

St John, *Three*. And

St Jude, *One*.

See the *subsequent articles*.

EPISTLES OF S. PAUL. Letters, written by the Apostle St Paul to particular churches, or persons, on particular occasions, or subjects. They are in number fourteen, and make a part of the Canon of the New Testament. See the *preceding article*.

CAVE, Hist.
Literar.
Sæc. Apostol.

Acts of the
Apostles,
passim.

St Paul, called before *Saul*, was a Jew, born at Tarsus, a city of Cilicia, of the tribe of Benjamin, and of the sect of the Pharisees. He was, by occupation, a Tent-maker ; was well skilled in human learning, and educated in the Jewish law, at the feet of a famous doctor, named Gamaliel. Being exceedingly zealous for the religion of his country, he was, at first, a furious persecutor of the Christians ; but was, in a miraculous manner, converted, and became a disciple and apostle of Christ, A. D. 33. To avoid the resentment of his countrymen, he retired into Arabia, where having staid three years, he returned to Damascus, A. D. 36. Here having escaped from the treachery of the Jews, who sought to kill him, he repaired to Jerusalem, where he met with St Peter. The year following, being driven away by the Greeks, he went to Tarsus ; from whence Barnabas went with him to Antioch, A. D. 42. Here they staid a whole year ; and, in the year of famine, A. D. 44. were employed to carry the alms of the church to Jerusalem. St Paul, together with St Barnabas, being, by a particular designation of the holy Spirit, ordained to preach the gospel to the Gentiles, spent the two following years in visiting several places. In the year 47, they were present at the apostolical synod of Jerusalem, and from thence returned to Antioch. The following year, Paul, taking with him Silas, again set about the office of an Evangelist, A. D. 49. He came to Corinth, where he found Aquila and Priscilla. Having staid half a year at Corinth, he sailed to Syria, A. D. 50. From thence he went to Jerusalem, and soon after returned to Antioch. In the year 51, he came to Ephesus, where he continued three years. From thence he passed into Macedonia and Achaia. He went again to Corinth, A. D. 54 ; and from thence to Jerusalem. Here, being apprehended, in the temple, by the Jews, he was accused before Felix, by whom he was detained in bonds two years. In the year 56, having appealed to the Emperor Augustus, he was sent to Rome, and, in his passage, was shipwrecked on the island Melita. He was brought to Rome in the year 57, and was kept a prisoner at large, under the care of Burrhus, captain of the Prætorian guard. In the year 59, being set at liberty, he betook himself to his accustomed office of preaching the Gospel, and, in the following years, went over Asia Minor, Crete, and perhaps some of the western parts. In the year 63, he returned to Rome, where, on occasion of Nero's conflagration, he suffered martyrdom, being put to death by beheading.

The *Epistles* of St Paul, which are in number fourteen, were not written in the same order, in which they are placed in the canon of the New Testament. The following is a table of the order, and year, in which each Epistle was written.

1. <i>Thess.</i> }	<i>An.</i> 49.	Rom. <i>An.</i> 54.	1. <i>Tim.</i> }	<i>An.</i> 63.
2. <i>Thess.</i> }			Tit.	
Galat. }		Ephes. }		
1. Cor. }	<i>An.</i> 53.	Philip. }		
2. Cor. }		Coloss. }	<i>An.</i> 59.	2. <i>Tim.</i> <i>An.</i> 64.
		Philem. }		
		Hebr. }		

The order, in which they stand in the Canon, seems to have been chosen with respect to the Churches or persons, to whom they were written. Thus those Epistles, which were written to Churches, or collective bodies of Christians, are placed before those, which were written to particular persons, or individuals. Each of these divisions likewise are ranged according to the dignity or pre-eminence of the cities, or persons, to whom they were sent. Thus the *Epistle to the Romans* stands first on account of the superior dignity and grandeur of the city of Rome.

The style of St Paul's Epistles is simple and unadorned ; but majestic, and sometimes eloquent. Eusebius says, that he excels all the Apostles in the choice, and force, of his expressions ; and Epiphanius compares him to a skilful archer, who always hits the mark by cloathing his sentiments in the properest language. That the writings of this Apostle are, in some places, obscure, and *hard to be understood*, is confessed by St Peter himself, his cotemporary. This is chiefly true with respect to the doctrinal and discursive parts of them ; for the practical directions, with which they abound, are very plain and intelligible.

A learned modern has excellently laid open the causes of that obscurity, we meet with in the writings of this Apostle. ' The nature of epistolary writings, in general, (says this author) disposes the writer to pass by the mentioning of many things, as well known to him, to whom the letter is addressed, which are necessary to be laid open to a stranger, to make him comprehend what is said. — But we having now, at this distance, no information of the occasion of his writing, little or no knowledge of the temper and circumstances of those he wrote to, but what is to be gathered out of the Epistles themselves, it is not strange, that many things in them lie concealed to us, which, no doubt, they, who were concerned in the Letter, understood at first sight. — The language, wherein these Epistles are writ, is another, and that no small occasion of their obscurity to us now. The words are Greek, a language dead many ages since. — Besides, there is a peculiarity in it, that much more obscures and perplexes the meaning of these writings, than what can be occasioned by the looseness and variety of the Greek tongue. The terms are Greek ; but the idiom, or turn of the phrases, may be truly said to be Hebrew or Syriac. — Nor is this all : the subject, treated of in these Epistles, is so wholly new, and the doctrines contained in them so perfectly remote from the notions that mankind were acquainted with, that most of the important terms in it have quite another signification from what they have in other discourses.'

Farther ; St Paul was ' a man of quick thought, warm temper, mighty well versed in the writings of the Old Testament, and full of the doctrine of the New. All this put together suggested matter to him in abundance ; so that one may consider him, when he was writing, as beset with a croud of thoughts, all striving for utterance. In this posture of mind, it was almost impossible for him to observe minutely that order and method of ranging what he said, from whence results an easy and obvious perspicuity. Hence those many large parentheses, which a careful reader may observe in his Epistles. Upon this account also it is, that he often breaks off in the middle of an argument, to let in some new thought, suggested by his own words.' Add to this ' the frequent change of the personage he speaks in. — Sometimes, by the pronoun I, he means himself, sometimes any Christian, sometimes a Jew, and sometimes any man, &c. — In the current also of his discourse, he sometimes drops in the objections of others, and his

answers to them, without any change in the scheme of language, that might give notice of any other speaking besides himself.

To these intrinsic difficulties, arising from the text itself, this ingenious author adds an external cause of obscurity in St Paul's Epistles; which is 'The dividing of them into chapters and verses, whereby they are so chopped and minced, that not only the common people usually take the verses for distinct aphorisms, but even men of more advanced knowledge, in reading them, lose very much of the strength and force, of the coherence and light, that depends on it. — These divisions also have given occasion to the reading these Epistles by parcels and scraps, which has farther confirmed the evil arising from such partitions. — If Tully's Epistles were so printed, and so used, I ask, whether they would not be much harder to be understood, than they are now?'

Id. ibid.

This learned author draws the character of St Paul, as a writer, in the following words. 'He is certainly a coherent, argumentative, pertinent writer: but tho' he has weighty aims in his Epistles, which he steadily keeps in his eye, and drives at in all that he says; yet I do not say, that he puts his discourses into an artificial method, or leads his reader into a distinction of his arguments, or gives them notice of new matter by rhetorical or studied transitions. He has no ornaments borrowed from the Greek eloquence; no notions of their philosophy mixed with his doctrine to set it off. The *enticing words of man's wisdom*, whereby he means all the studied rules of the Grecian schools, he, as he says himself, (1 Cor. ii. 4.) wholly neglected: the reason whereof he gives in the next verse, and in other places. But, tho' politeness of language, delicacy of stile, beauty of expression, laboured periods, artificial transitions, and a very methodical ranging of the parts, with such other embellishments, as make a discourse enter the mind smoothly, and strike the fancy at first hearing, have little or no place in his stile; yet coherence of discourse, and a direct tendency of all the parts of it to the argument in hand, are most eminently to be found in him.'

C A V E, ubi supra.

There are some other Epistles ascribed to St Paul, particularly *six Epistles to Seneca*, which are extant, together with *eight Epistles of Seneca to St Paul*, in *Sixtus Senensis's Bibliotheca Sancta*, lib. ii. But they are universally allowed to be spurious.

I shall subjoin a short account of each Epistle.

I. *The Epistle to the Romans*. That St Paul was the author of this Epistle, and consequently that it is canonical, appears, 1. From the inscription and title, 2. From the usual salutation at the end of the Epistle, compared with 2 Theff. iii. 17. 3. From the stile and matter of it, which are of a piece with the rest of St Paul's writings; and 4. From the consent and tradition of the universal Church.

It was written to certain Christian converts, living at Rome. As business had brought thither many Christians out of the other provinces, they had laid the foundations of a Church in that capital of the Roman empire. There were at that time likewise many Jews at Rome, who inhabited on the other side of the Tyber. It is usually asked, why St Paul, writing to the Romans, chose rather to write in the Greek, than the Latin language: to which it may be answered, that, tho' the Apostle could not be ignorant of the Latin tongue, yet he was better acquainted with the Greek, and Juvenal will inform us, that the Greek was in daily use among the Romans, even the women. To which may be added, that, as this Epistle contains all the grounds of the Christian doctrine, it might be proper that copies of it should be sent to other Churches; and the Greek language was the most convenient for this purpose, as being of greater extent, and more generally spoken, than the Latin.

This Epistle was written at Corinth, and sent by Phœbe, a servant, or deaconess, of the church at *Cenchreæ*, in the port of Corinth.

LOCKE, on the Epistle to the Romans.

In order to a thorough understanding of this, and some other of St Paul's Epistles, it may not be amiss to premise, that the birth, life, death, resurrection, and ascension of Jesus Christ were events, which came to pass within the confines of Judea, and that the Jews were the depositaries of those writings, which were appealed to in proof of the Christian doctrine. This gave the Jews a great authority among the Gentile converts; nor did they fail to make use of this advantage several ways, to the disturbance of the Gentiles, that embraced Christianity. Those of them, who

who received the Gospel, continued nevertheless devoted to the law of Moses, and their antient rites, and contended, that they were necessary to be observed, even by Christians. This gave no small trouble to the newly-converted Gentiles, and was a great prejudice to the Gospel. We find this complained of in Acts xv. 1. 2 Cor. xi. 3. Gal. ii. 4. Phil. iii. 2. Col. ii. 4, 8, 16. Tit. i. 10, 11, 14, &c.

The principal aim of St Paul, in this *Epistle to the Romans*, is, to persuade them to a steady perseverance in the profession of Christianity, by convincing them, that God is the God of the Gentiles, as well as of the Jews, and that now, under the Gospel, there is no difference between Jew and Gentile. This he does several ways. 1. By shewing, that, the Jews and Gentiles being equally sinful, the former could have no title, on account of their having the Law and the Promises, to exclude the latter from being the people of God under the Gospel. 2. That Abraham was the common father of all that believed, as well uncircumcised as circumcised. 3. That God had purposed from the beginning to take the Gentiles to be his people under the Messiah, in the room of the Jews, who had rejected him. 4. That the Jews had no reason to complain of being rejected, since they had been warned of it, and might find it threatned in their antient prophets.

But, besides the assurance he gives the Roman Christians, that they were the people of God, without circumcision or other observances of the Jews, which is the main drift of this Epistle; he has woven into his discourse the chief doctrines of Christianity, and given them a comprehensive view of the dispensations of providence, from first to last, in reference to eternal life. He represents to them, that by Adam's transgression sin entered into the world, and death by sin; that by Moses God gave the children of Israel a Law, which if they obeyed, they should recover that immortal life, which had been lost by Adam's transgression; that this Law, through the weakness of human nature, had failed of attaining the great end, for which it was given; that therefore there was no way left to those, that were under the Law, but faith in Jesus Christ.

This was the state of the Israelites. As to the Gentile world, he tells them, that, tho' God made himself known to them by the legible characters of his being and power, visible in the works of the Creation, yet they glorified him not, nor worshipped the one only and true God, but revolted from him, and worshipped stocks and stones; that therefore God had cast them off, and given them up to vile affections, which led them to all sorts of vices; that God, by sending his son, had afforded them, together with the Jews, the means of being justified, by faith in Jesus Christ; and lastly, that, tho' justification unto eternal life be only by grace, through faith in Jesus Christ, yet was it their duty to endeavour after righteousness, and to obey the precepts of the Gospel.

Several exhortations, suited to the state, the Christians of Rome were then in, make up the latter part of this Epistle.

II. *Epistle (The first) to the Corinthians*. The Church of the Corinthian Christians had been planted by St Paul himself; who wrote this Epistle to them between two and three years after he had left them. Corinth was a rich trading town, and the inhabitants Greeks, a people of quick parts and inquisitive, but naturally vain and conceited of themselves. During the absence of St Paul, there had got in among them a new instructor, a Jew by nation, who had raised a faction against the Apostle. The main design therefore of this Epistle is, to support his own authority and credit with that part of the Church, which still adhered to him; to vindicate himself from the aspersions and calumnies of the opposite party; to lessen the credit of the chief and leading men in it; and by this means break the faction, and put an end to the schism. This is the whole subject from *ch. i.* to the end of *ch. x.* The remaining part of this Epistle is spent in answering some questions they had proposed to him (concerning *matrimony*, things offered in *sacrifice to idols*, &c.) and in resolving some doubts; not without a mixture, on all occasions, of reflections on his opposers, and exhortations to union.

LOCKE, on the 1st Epistle to the Corinthians.

This Epistle was not written at *Philippi*, as the Greek inscription has it, but at *Ephesus*, as appears from *ch. xvi. 8.* where the Apostle says, he will *tarry at Ephesus until Pentecost*.

III. *Epistle (The second) to the Corinthians*. St Paul, having received an account, by Titus, of the success of his former Epistle, and the repentance and submission of the Corinthian Christians, takes courage, in this; speaks of himself more freely;

LOCKE, on the 2^d Epistle to the Corinthians.

and

and deals more roundly and sharply with his opposers; as may be seen, *ch. i. 12. ii. 14. vi. 10. x. 1. xiii. 10. ii. 17. iv. 2—5. v. 12. vi. 11—16. xi. 11. and xii. 15.* The main drift of the Apostle, in this, is the same, as in the former Epistle; namely, to take off the people from their new leader, and to put an end to the faction and disorder, which that false Apostle had caused in the Church of Corinth. He also, in this Epistle, exhorts them to a liberal contribution to the poor saints at Jerusalem.

This Epistle was written in the same year, and soon after the former.

LOCKE, on
the Epistle
to the Gala-
tians.

IV. *Epistle to the Galatians.* The design and subject of this Epistle is much the same with that of the *Epistle to the Romans*, but treated in somewhat a different manner. The business of it is to dissuade the Galatians from bringing themselves under the bondage of the Mosaical Law.

St Paul himself had planted the Churches of Galatia, and therefore, having before instructed them in the Christian faith, he does not, in this Epistle, lay down the doctrines of the Gospel at large, as he does in that to the Romans, who were converted by others. It is observable likewise, that he deals more roundly with his disciples the Galatians, than he does with the Romans, to whom, being a stranger, he writes not in so familiar a stile, nor, in his reproofs and exhortations, uses so much the tone of a master, as he does to the Galatians.

Some disorders, which had crept into the Churches of Galatia, occasioned the writing this Epistle. For some zealots for the Jewish constitution had very near persuaded them out of their Christian liberty, and made them willing to submit to circumcision, and all the ritual observances of the Jewish Church, as necessary under the gospel, *ch. i. 7. iii. 3. iv. 9, 10, 21. v. 1, 2, 6, 9, 10.* Besides, their dissensions and disputes about this matter had raised very great animosities among them, *ch. v. 6, 13—15.* The reforming them in these two points is the main business of this Epistle.

From what place this Epistle was written, is matter of dispute. Some are of opinion it was sent from Antioch, after Paul's second journey thither: others think it was dispatched from Ephesus, after the Apostle's third journey to that city: lastly, others date it from Rome, when Paul dwelt there in his own hired house.

LOCKE, on
the Epistle to
the Ephesians.

V. *Epistle to the Ephesians.* St Paul being informed, that the Christians of Ephesus stood firm in the faith (by which he means their confidence of their title to the privileges and benefits of the Gospel, without submission to the Law) he writes this Epistle to them, in which he congratulates their steadiness and perseverance, and prays, that they may be enlightened, so as to be able to see the mighty things done for them, and the immense advantages they received by the Gospel.

This Epistle is not written in the formal way of reasoning and argumentation, but is all, as it were, in a rapture, and in a stile far above the plain didactical way. The Apostle pretends not to teach them any thing, but couches all he would instil into their minds in prayers and thanksgivings; which affording a greater liberty and flight to his thoughts, he gives utterance to them in noble and sublime expressions.

The latter end of this Epistle, according to St Paul's usual method, contains practical directions and exhortations.

It was written, when the author was in bonds at Rome, and sent by Tychicus.

VI. *Epistle to the Philippians.* This Epistle was written much about the same time with the foregoing, and is a return of the Apostle's joy and thanks to the Philippian Christians, who had sent Epaphroditus to visit and salute him in their name, to carry him supplies from them for his support in his confinement, and to assure him of their steady adherence to the Christian faith, which he had planted among them.

This Epistle is, of all St Paul's, the most pathetic, and full of kind and affectionate expressions. It was sent to the Philippians by Epaphroditus, who waited upon the Apostle from the Church of *Philippi*.

VII. *Epistle to the Colossians.* St Paul had not planted the Christian faith, in person, at *Colosse*; but was concerned, nevertheless, in the conversion of the *Colossians*, by sending other persons to them for that purpose, particularly Epaphras. He wrote, therefore, this Epistle to them, in which he expresses his great satisfaction at their constancy

constancy in the faith, and confirms them in it against those, who would persuade them (as they endeavoured to do all other Christian converts) to a necessity of observing the ceremonial law, also to arm them against a mixture of Gentile philosophy with Christian principles.

This Epistle was written at the same time, and place, with those to the *Ephesians*, and *Philippians*, and in the same strain of expressions. It was sent by Tychicus and Onesimus.

VIII. *Epistle (The first) to the Thessalonians*. St Paul, himself, planted the Christian faith at *Thessalonica*. His design in this, and the following Epistle, was the same, *viz.* By an early care, to support and cherish the Thessalonian Christians against the furious attacks, and the false and malicious suggestions of the Jewish zealots.

This, and the following Epistle, were both written, during St Paul's stay at Corinth.

IX. *Epistle (The second) to the Thessalonians*. Grotius is of opinion, that this Epistle was written before the preceding, because St Paul makes mention, in this, of a letter he had already written to the Thessalonians. It is probable, the Thessalonians might have received a letter counterfeited in the name of St Paul, because he observes to them, that he had signed this with his own hand, which was *the token in every Epistle*, to distinguish them from counterfeits.

X. *Epistle (The first) to Timothy*. Timothy, to whom this Epistle was written, had been placed, by St Paul, over the Churches of Ephesus, and the neighbouring provinces. The Epistle to this very Church of Ephesus, some time before, shews, that the Jewish zealots had been the principal authors of the irregularities and disputes among the Ephesian Christians. And, upon comparing the subject of that Epistle with this to Timothy, it is natural to conclude, that the faction, which had gained but little ground at the date of the former, had, by this time, made such a progress, as to call for a vigorous and timely suppression.

This Epistle is said to have been written from Laodicea, after St Paul's first imprisonment.

XI. *Epistle (The second) to Timothy*. This Epistle is universally agreed to have been dated from Rome, during the Apostle's second confinement under Nero, and and not long before his martyrdom. The substance of it is clearly of a piece with the first, the prevailing errors above-mentioned calling for yet fresh advice and encouragement to Timothy, who was sent to suppress them.

XII. *Epistle to Titus*. St Paul had constituted Titus Bishop in the island of Crete, where he himself had preached the Gospel. The occasion of the Apostle's writing this Epistle to him was much the same with those to Timothy. The naturally bad disposition of the Cretans was improved and made worse by the Jewish zealots, abounding in that island: against whose ignorant and malicious prejudices the Apostle levels all the characters he gives of a good Bishop, or Church-governor, and the several directions for the conduct of persons of both sexes, according to their respective ages, stations, and degrees.

This Epistle is said to have been written from Nicopolis, a city of Macedonia.

XIII. *Epistle to Philemon*. This Epistle is written to a private person, and upon a private occasion. Onesimus, a servant to Philemon, the Colossian, one of St Paul's converts, had robbed, and ran away from his master. St Paul, accidentally meeting with him at Rome, converted him to the Christian faith, and sent him back to his master, with this letter of reconciliation.

The ingenious author of *the Christian Hero* has put this Epistle into a modern dress, after observing, that nothing more fully expresses a man's particular character, than his letters to his intimate friends. It is as follows,

S I R,

‘ I T is with the deepest satisfaction, that I hear you every day commended for
 ‘ [your generous behaviour to all of that faith, in the articles of which I had the
 ‘ honour and happiness to initiate you; for which, tho’ I might assume an authority
 ‘ to oblige your compliance in a request I am going to make to you, yet I chuse
 ‘ rather to apply my self to you as a friend, than an Apostle; for with a man of
 ‘ your generous temper, I know I need not a more powerful pretence than that of
 ‘ my age and imprisonment. Yet is not my petition for my self, but in behalf of the

‘ bearer, your servant Onesimus, who has robbed you, and ran away from you.
 ‘ What he has defrauded you of, I will be answerable for ; this shall be a demand
 ‘ upon me ; not to say, that you owe me your very self. I called him your servant ;
 ‘ but he is now also to be regarded by you in a greater relation, even that of your
 ‘ fellow-christian : for I esteem him a son of mine, as much as your self : nay
 ‘ methinks it is a certain peculiar endearment of him to me, that I had the happi-
 ‘ ness of gaining him in my confinement. I beseech you to receive him, and think
 ‘ it an act of providence, that he went away from you for a season, to return more
 ‘ improved to your service for ever.’

This letter (adds the author) is the sincere image of a worthy, pious, and brave man, and the ready utterance of a generous Christian temper. How handsomely does he assume, tho’ a prisoner ? How humbly condescend, tho’ an Apostle ? Could any request have been made, or any person obliged, with a better grace ?—— Deservedly, therefore, is this Epistle, tho’ of a private nature, joined, in the Canon, with the other Epistles of this great Apostle.

XIV. *Epistle to the Hebrews*. All the antient copies, and translations, and the concurrent testimonies of the best writers, antient and modern, afford such an evidence of St Paul’s being the true author of this Epistle, that the objections to the contrary are of little, or no weight. His mentioning himself, in it, as lately a prisoner, and in Italy, and his promise to visit the Hebrews, together with Timothy, who had been released from imprisonment, both denote the writer, and point out the time of writing this Epistle ; namely, just after the deliverance of St Paul from his first trial at Rome.

The Hebrews, to whom this Epistle was addressed, were the believing Jews of Palestine, with whom St Paul held a constant intimacy and correspondence. The design of it was to convince them, and, by their means, all the Jewish converts, wheresoever dispersed, of the insufficiency and abolishment of the ceremonial and ritual law. In order to which, he undertakes to shew, first, the superior excellency of Christ’s person above that of Moses ; secondly, the superiority of Christ’s priesthood above the Levitical ; thirdly, the meer figurative nature, and utter insufficiency, of the legal ceremonies and sacrifices ; and, fourthly, that to forsake the Mosaic Law was not, as the Jews boldly asserted, to apostatize from God, but was their indispensable duty and obligation. These particulars are intermixed with proper inferences and exhortations, all tending to shew the Jewish Christians the unreasonableness, folly, and danger of relapsing into Judaism.

The most probable reason, why the Apostle did not prefix his name to this Epistle, seems to be, that he might give the less offence to the infidel Jews of that country, who were enraged at him as a preacher to the Gentiles ; or that, having acknowledged himself to be an *Apostle* of the *circumcision*, he might, by concealing his name, give the less disgust to such Jewish Christians as were not fully weaned from their prejudices in that matter.

EUSEB. Hist.
lib. iii. c. 25.

Origen, in a passage of his homilies on this Epistle, speaks of it as follows.
 ‘ The stile of this letter seems to be more polite than that of St Paul, who owned
 ‘ himself to be rude and plain in speech. It contains however admirable thoughts,
 ‘ which are not unworthy the writings of that Apostle. I am of opinion, that the
 ‘ thoughts are that Apostle’s, but the stile and composition some other person’s.
 ‘ Therefore, if any Church thinks it to be the writing of St Paul, we have reason
 ‘ to approve their opinion, because it is not without ground that our ancestors have
 ‘ taught us, by tradition, that it was St Paul’s. Some ascribe it to Clement, Bishop
 ‘ of Rome, and others to St Luke.’

This Epistle was placed among the canonical writings of St Paul, in the canon of the council of Laodicea, and in all the other catalogues of the canonical books of the Greek Church. As to the Latin Church, St Jerom informs us, it was not commonly received by many. The Arians rejected it, because it furnished arguments against their tenets, and for the same reason the Catholics defended it. In fine, there were no doubts started concerning it till the III^d century, and those doubts ceased in the Vth.

Crit. Hist.
of the N. T.
P. I. c. xxi.

F. Simon has a remarkable passage in relation to this Epistle. ‘ The book (says
 ‘ he) where the most of that sort of citations are found (*viz.* *Of the sense, and not
 ‘ the very words of scripture*) is the *Epistle* of St Paul to the *Hebrews*, where we
 ‘ find nothing else but passages of the Old Testament, explained in a manner that

‘ is altogether allegorical, and foreign to the letter ; which has given an occasion
 ‘ to some writers to suspect, that St Paul was not the author. But it seems on the
 ‘ contrary, that, if we reflect upon the Pharisees method in their expounding scrip-
 ‘ ture, it cannot be attributed to any other than to that holy Apostle ; who, having
 ‘ studied in Jerusalem under the Doctor Gamaliel, did penetrate into all the most
 ‘ refined points of their secret and mystical interpretations of the Bible. And
 ‘ indeed, after I had recommended the reading of this Epistle to a Jew, who was
 ‘ well read in his own antient authors, he, having perused it, freely declared, that
 ‘ it must needs have been written by some *Mekubal* (*man of tradition*) of his own
 ‘ nation. And he was so far from telling me, that St Paul had wrested the true
 ‘ sense of scripture with his allegories at pleasure, that he extolled his profound
 ‘ skill in the sublime sense of the Bible, and always returned to his great *Mekubal*,
 ‘ of whom he never spake but with admiration.’

EPISTLE OF S. JAMES. EPISTLES OF S. PETER. EPISTLES OF S. JOHN. EPISTLE OF S. JUDE.	} See {	S. JAMES'S GENERAL EPISTLE. S. PETER'S GENERAL EPISTLES. S. JOHN'S GENERAL EPISTLES. S. JUDE'S GENERAL EPISTLE.
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EPISTLES and GOSPELS. Select portions of scripture, taken out of the writings of the Evangelists and Apostles, and appointed to be read, in the communion-service, on sundays, and holidays. They are thought to have been selected by St Jerom, and by him put into the lectionary. It is certain they were very antiently appropriated to the days whereon we now read them, since they are not only of general use throughout the western Church, but are also commented upon in the homilies of several antient Fathers, which are said to have been preached upon those very days, to which these portions of scripture are now affixed.

The *Epistles and Gospels* are placed in an admirable order and method, and bear a special relation to the several days, whereon they are read. The year is distinguished into two parts ; the first being designed to commemorate Christ's living among us, the other to instruct us to live after his example. The former takes in the whole time from *Advent* to *Trinity-sunday*, the latter all the sundays from *Trinity* to *Advent*. During the first of these seasons, the *Epistles* and *Gospels* are calculated to raise in us a grateful sense of what our Saviour did, and suffered, for us, and set before our eyes his nativity, circumcision, and manifestation to the Gentiles ; his doctrines, and miracles ; his baptism, fasting, and temptation ; his agony and bloody sweat ; his cross and passion ; his death, burial, resurrection, and ascension ; and his mission of the Holy Ghost. During the second season of the year, the *Epistles* and *Gospels* tend to instruct us in the true paths of Christianity, and point out to us what virtues to follow, and what vices to avoid. See COLLECTS.

EPULONES. [*Lat.*] Certain priests of the antient Romans, so called, *ab epulis*, because they presided at the sacred banquets, sports, and sacrifices. They were instituted by Numa, to the number of *three* ; but were afterwards encreased to *seven* ; the four last of whom are supposed to have been added by Sylla. Their office was, to appoint, and give notice, when these feasts were to be held in honour of the gods ; to take care that nothing was wanting towards their celebration ; to collect the gifts of particular persons, made out of devotion, and to oblige the heirs of those, who had given any thing of this kind by will, to pay it, or compel them by law.

CICERO,
Orat. de Haruspici. respons.

LIV. lib.
xxxiii.

This priesthood is by *Pliny the Younger* set upon an equal foot with that of the Augurs ; when, upon a vacancy in each order, he supplicates his master Trajan to be admitted to either. The whole Epistle, being an instance of modesty and wit, deserves to be set down.

PLINIUS TRAJANO. *Cum sciam, Domine, ad testimonium laudemque morum meorum pertinere tam boni principis judicio exornari, rogo, dignitati, ad quam me provexit indulgentia tua, vel auguratum, vel septemviratum, quia vacant, adjicere digneris, ut jure sacerdotii precari deos pro te publice possim, quos nunc precor pietate privata.* i. e.

‘ PLINY TO TRAJAN. Being convinced, Sir, of what consequence it
 ‘ is to my character to enjoy the favour and esteem of so good a prince, I beg you
 ‘ would

‘ would add to the dignity, your indulgence has already conferred upon me, that of
 ‘ *Augur* or *Epulo*, in both which orders there is now a vacancy ; that, by the right
 ‘ of priesthood, I may publicly pray to the gods, whom I now invoke only in
 ‘ my private devotions, for your majesty’s health and happiness.’

EQUIRIA. [*Lat.*] Games of the antient Romans, in honour of the god *Mars* ; so called, *ab equis*, because they consisted chiefly of *horse-races*. They were celebrated twice in the year ; the first time in *February*, in the *Campus Martius*.

OVID. Fast.
 lib. ii. ver.
 857.

Jamque duæ restant noctes de mense secundo,
 Marsque citos junctis curribus urget equos.
 Ex vero positum permanfit Equiria nomen ;
 Quæ Deus in campo prospicit ipse suo.

To end the second month, two nights remain ;
 Mars drives the foaming steed, and shakes the flowing rein :
 Hence the Equiria, martial games, begun ;
 In his own field the nimble coursers run,
 Whilst from his temple’s height the warrior God looks on. }

The second *Equiria* were celebrated in *March*.

Id. ib. lib. iii.
 ver. 519.

Altera gramineo spectabis Equiria campo,
 Quem Tyberis curvis in latus urget aquis.

Again th’ Equiria in the field are seen,
 Where yellow Tyber laves the verdant green.

ERATO. One of the *Muses*. See **MUSES**.

EUSTATH.
 sub. fine Iliad.
 4.

PLUTARCH.
 Erot.

PAUSAN.
 Erot.

EROTIA or **EROTIDIA.** [*Gr.*] An antient festival of the Thespians, in honour of *Ἔρως*, i. e. *Cupid*, the god of love. It was celebrated every fifth year, with sports and games, wherein the Musicians and others contended. If any quarrels had happened among the people, it was usual at this time to offer sacrifices and prayers to the deity of love, to put an end to them, and procure a reconciliation.

ESAIAS or **ESAIAH.** See **ISAIAH**.

D’HERBE-
 LOT, Bibl.
 Orient.

ESCHK ALLAH. *Divine Love.* [*Arab.*] The Mohammedans have such noble and sublime sentiments concerning the divine love, that they seem, in this respect, to equal the Christians themselves. The degrees of *Divine Love*, according to that people, are friendship, love, desire, ardour, and extasy. Some add to these enthusiasm and rage.

In the chapter *Taoubat* of the Koran, the love of God is laid down as essentially necessary to all the faithful, in these words : ‘ If you love your fathers, and your
 ‘ mothers, your children, your brethren, your wives, your relations, the goods you
 ‘ have acquired, the business you have in hand, and lastly your houses and habita-
 ‘ tions, in which you take delight, more than God and his Prophet, and more
 ‘ than war against the infidels, you will draw down on you the vengeance of God,
 ‘ who will entirely abandon you.’

Ahmed, the son of Jahia, a native of Damascus, reading one day, to his father and mother, the history of the sacrifice, which Abraham would have made of his son to God, those good people said to him ; arise, begone, we give and consecrate thee to God : after which words, Ahmed, taking the road to Mecca, said to God, I have no father and mother but thee, and dedicated himself entirely to the service of the temple. After twenty years absence, Ahmed, desiring to see his parents, came to Damascus, and knocking at the door, his mother demanded who it was, to whom he replied, I am your son Ahmed : but the good woman answered him ; we had formerly a son of that name, whom we gave to God ; but now we acknowledge neither Ahmed, nor any other, for our son.

A celebrated Arabian author says, that love is, properly, a tendency and inclination, which the sole and true good has for its sovereign beauty, in general, and in particular; and this may be considered in four different manners: for it is either from general to general, or from general to particular, or from particular to particular, or, lastly, from particular to general: which he thus explains.

The first manner of considering love is, when God contemplates his own essence, in the mirror of his own essence, without the intervention of any substance; and it is by this means he produces from all eternity this first kind of love. The second way of considering love is from general to particular, and is, when God, by his own essence, which is one, throws an infinity of regards on the splendors of his beauty, whether it be the excellence of his divine attributes, or the perfection of his works. The third sort of love, which leads from particular to particular, is that of men, who, considering the rays and reflections of the sovereign beauty, found in transient and perishable objects, make them the subject of their employment, and the object of their felicity. Lastly, The fourth manner of considering love is, from particular to universal, and it is this, which makes the souls, chosen by God, quit all thoughts and affections for things below, and consider their qualities and properties only as means to raise themselves to him, who possesses them all in their source. This was the state of that Arabian, who said; 'My heart is beyond the bounds and confines of created things; my heart is above the circumference of the Heavens; my heart is entirely disengaged from all qualities and attributes; lastly, my heart can receive no other impressions than those of the splendor of the divine essence.'

It was with respect to the first of these kinds of love, that a Persian Poet expressed himself allegorically, in the following verses:

*No other, but himself, is acquainted with his beauty.
He has lifted up its standard in his eternal kingdom:
He stands in no need of Heaven to serve him as a chess-board,
Nor the sun and stars as chess-men:
Himself alone, with himself, plays the ineffable game of love.*

From these four sorts of love (says another Arabian) it may be collected, that God, properly speaking, can love only himself, and that, when he says of men, *I love them, and they love me*, he seems to give a pledge for the purchase of our love: but, to speak the truth, it is he himself, who is concealed under the veil, and who, being as it were in disguise, is at once the seller and the buyer, or, to speak more properly, the buyer and the thing bought.

ESCHRAKITES. A sect of the Mohammedans, who believe, that the sovereign good of man consists in the contemplation of God. They avoid all manner of vice, and appear always in good humour. They love music and poetry, and despise the sensual paradise of Mohammed. The most able preachers in the royal mosques are of this sect.

RICAUT,
Hist. of the
Ottom. Em-
pire.

The *Eschrakites* believe a Trinity in the Godhead, which they usually illustrate by three folds in an handkerchief, which, in that respect, is three, tho' but one entire piece of linnen.

ESDRAS (THE TWO BOOKS OF). Apocryphal books of scripture. These two books (which appear among the apocryphal books of our Bible) were always excluded the Jewish Canon, and are too absurd to be admitted as canonical by the Romanists themselves. They are supposed to have been written originally in Greek by some Hellenistical Jew; tho' some imagine, they were first written in Chaldee, and afterwards translated into Greek. It is uncertain when they were composed, tho' it is generally agreed, that the author wrote before Josephus.

The *first book of Esdras* is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the building of the temple, and the establishment of divine worship. The truth it contains is borrowed from the canonical book of *Ezra*: the rest is exceedingly fabulous and trifling. The *second book* is written in the prophetic way, and pretends to visions and revelations, but so ridiculous and absurd, that the spirit of God could have no concern in the dictating of them.

D'HERBE-
LOT, Bibl.
Orient.

ESMA ALLAH. [*Arab.*] *The names of God.* In the chapter *Aaraf* of the Koran, it is said ; *God has many excellent names ; invoke him by those names, and separate your selves from those, who give him false names.* An interpreter says, this verse was pronounced on occasion of Abougehel, who, over-hearing a Mussulman, in his prayers, invoking God, sometimes by the name of *Allah*, and sometimes by the name of *Rahman*, which signifies *clement* and *merciful*, said to the companions of Mohammed ; your prophet teaches you, that there is but one God, why then does this Mussulman invoke two ? Then Mohammed answered this ignorant by the words of the preceding verse.

The Mohammedans pretend, that God has ninety-nine excellent names, which, together with that of *Allah*, make an hundred. For this reason their chaplets consist of an hundred beads, at each of which they invoke one of these names of God ; and they have an antient tradition, assuring them, that whoever frequently invokes them, shall find the gates of paradise open : this makes many of them incessantly telling over their beads.

An author says, that these ninety-nine names are so many attributes of God, which are all excellent, such as justice, goodness, mercy, &c. that we ought to praise him for all these perfections, and that this is called invoking his excellent names ; but that there is another way of fulfilling this command, of a more exalted nature, and which consists in forming our selves after the divine perfections, that men may discover in us the image and similitude of God.

As to the false names of God, which the Mussulmans reject, they are those, which the antient Arabians gave him, such as *Aboul Mukarrem*, (*liberal* or *magnificent father*) and *Abiadh al ovagiab* (*he who hath the white face*) ; also those, which the philosophers give him, such as *the first cause* ; for the Mohammedans allow neither cause, nor effect, in God. They reject likewise all those names, which the Gentile Arabians gave to their idols.

The Mussulmans pretend, that Jesus Christ wrought all his miracles by virtue of the ineffable name of God. This name, they say, was engraven on the stone, which Japhet gave his children, to bring down rain from Heaven : and it was by virtue of this name, that Noah made the ark float on the waters, and governed it at his pleasure, without oars or rudder.

Motasssem, the eighth Caliph, was the first, who added the name of God to his own ; in which he was imitated by his successors, to whose names we always find added the words *Billah*, *Alallah*, *Lellah*, &c. which signify, *of God*, *by God*, &c.

The word *Bismillah*, which signifies *in the name of God*, and which stands at the head of every chapter of the Koran, did not formerly make the beginning of the Mussulmans prayers. It was Môez the Fatemite, first Caliph of Egypt, who added it to them.

It is to be observed, that the Mohammedans call, in Arabic, *Esm al aâdbem*, the *great name*, what the Hebrews call *ineffable*, and the Grecks *Tetragrammaton*. This great name is that of *Allah*. See **ALLAH**.

ESTHER (THE BOOK OF). A canonical book of the Old Testament. It is matter of dispute, whether this book was included in the canon of the Jews. St Jerom, and other Christian writers, rank it among those, which were of the Jewish Canon : the canons of Melito, St Athanasius, and others, exclude it. The six last chapters, beginning at the 4th verse of the tenth chapter, are not in the Hebrew text. They are, probably, a composure of several pieces collected by the Hellenistical Jews, and are therefore deservedly thrown out of the canon of the sacred books.

This book contains the history of a Jewish virgin, named Esther, a kinswoman of Mordecai, a Jew, dwelling at Shushan, in the reign of Ahasuerus, one of the kings of Persia. The transcendent beauty of this Jewish maid advanced her to the throne of Persia, and the bed of Ahasuerus ; and this gave her an opportunity, by her interest with the King, to save the lives of all her country-men, then in Persia, whose destruction was plotted by Haman, a favourite of the King. Mordecai, who discovered the designs of Haman to the Queen, and who had before discovered another conspiracy against the King, was advanced to the greatest honours of the kingdom, and Haman, the enemy of the Jews, hanged on a gibbet of his own preparing.

The learned have been puzzled to discover who this King Ahasuerus was, and consequently to settle the chronology of this book. Archbishop Usher supposes him to be *Darius Hystaspis*, and *Artystona* to be *Esther*, whom he married. Scaliger makes him to be *Xerxes*, and his Queen *Hamestris* to be the *Esther* of sacred story : his principal reason is, the similitude between the names of *Esther* and *Hamestris*. But Josephus positively asserts, that the *Ahasuerus* of scripture was the *Artaxerxes Longimanus* of profane story ; and the LXX, throughout the whole book of Esther, wherever *Ahasuerus* is mentioned in the Hebrew text, translate it *Artaxerxes*. Most writers, both antient and modern, adhere to this opinion : and, indeed, the extraordinary kindness, shewed by Artaxerxes to the Jews, can scarce be accounted for otherwise, than by supposing they had, at the Persian court, so powerful an advocate, as Esther, to solicit for them.

Annals of the
Old Testa-
ment.

De Emendat.
Temp. lib. vi.

Antiq. lib. xi.
c. 6.

Nor is there less uncertainty as to the author of the book of Esther. Many of the Christian Fathers attribute this history to *Ezra*. Eusebius believes it to be more modern. Others ascribe it to *Joachim* the high-priest, the grandson of Josedec. Most conceive *Mordecai* to have been the author of it, and join Esther with him in the composition of it. M. Du Pin conjectures, that the great synagogue, to preserve the memory of this remarkable event, and to account for the original of the feast of *Purim*, ordered this book to be composed, which they approved, and placed in the canon of the sacred books.

Canon of Scr.
B. I. c. iii.

Maimonides asserts, that, when the Messiah comes, he will destroy the writings of the Prophets, and the *Hagiographa*, but will preserve the history of *Esther*, that it may be read as long as the world endures.

BASNAGE,
Hist. des Juifs,
T. VI. c. vii.

ESSENES or ESSENIANS. One of the three antient sects of the Jews. They outdid the Pharisees in their most rigorous observances. For, being originally of the same sect with them, they reformed upon them, in the same manner as, among the Romanists, the Carthusians and Cistercians have upon the Benedictines. They held absolute Predestination, without allowing to man any free-will at all, or any liberty of choice. They allowed a future state, but denied a resurrection from the dead. Although our Saviour very often censured all the other sects of the Jews, yet he never spake of the *Essenes*, nor is there any mention of them throughout the whole New Testament. This seems to have proceeded from their retired way of living. For, their abode being mostly in the country, they seldom came into the cities, nor were they, in our Saviour's time, ever seen in the temple, or in any public assembly : besides that they were a very honest and sincere sort of people, without guile or hypocrisy, and therefore did not lie open to censure and reproof, as the rest did.

JOSEPH.
Antiq. lib.
xiii. c. 9. &
lib. xviii. c.
2. & de Bello
Jud. lib. ii. c.
12.

Their way of living was very peculiar and remarkable. They did not marry, but adopted the children of other persons, whom they bred up in the institutions of their own sect. They despised riches, and had all things in common. They abstained from the use of oils and perfumes, as luxurious and effeminate. They received all travellers of their own sect with great kindness and hospitality. They never changed their cloaths, till they were entirely worn out, and unfit for use. They were, in a most especial manner, religious. They did not speak before sunrise, excepting that they put up a prayer to God, that he would make the sun rise upon them. They applied themselves to labour till eleven in the morning, when they assembled together, and bathed themselves in cold water. Being thus purified, they went into the common refectory, where they began and ended their meal with praise and thanksgiving to God. No noise or tumult ever disordered the houses, in which they dwelt. They kept a guard over their passions, and their word was as binding to them as an oath. They studied the writings of the Antients, and enquired into the cure of diseases, and the nature of medicinal herbs and roots. None were received into their sect, till they had given thorough proofs of their continence and temperance. When admitted, they were strictly bound not to communicate the mysteries of their sect to any other.

JOSEPH. de
Bello Jud.
lib. ii. c. 1.

They expelled those, whom they found guilty of any enormous crime. In their administration of justice they were most strictly exact, never giving sentence but when there were at least an hundred present. Next to God, they had the highest respect for their legislators, punishing with death those, who spoke evil of them. When any ten of them sat together, no one of them spoke, but with the consent of the other nine ; and they carefully avoided spitting into the middle before them,

or

or on the right-hand. They distinguished themselves from all other Jews by the strict observance of the sabbath, not daring, on that day, so much as to move a vessel out of its place, or even to ease nature. On other days, when they were obliged to do this office, they used to dig a pit, a foot deep, with a small iron pick-ax, which they carried about them, and then sat over it, carefully covering their lower parts with their garment.

They were divided into four classes, according to the time they had been in the sect. Many of them lived to the age of an hundred years. They were men of great constancy and resolution, and, in the wars with the Romans, suffered all kinds of tortures, without a groan, rather than speak evil of their Law-giver. Some of this sect took upon them to foretel things to come, being bred up from their childhood in the study of their sacred books, and the sayings of the prophets. — This is an abridgment of the long account, given of the *Essenes* by Josephus.

In libro cui
titulus, *omnis*
probus liber.

Philo, likewise, speaks of them, and distinguishes them into the *Essenes* of Judea and Syria, and the *Essenes* of Egypt and other parts. The first he calls *Practical Essenes*, and the others *Therapeutic* or *Contemplative Essenes*. He derives their name from the Greek word *ἁγιος*, which signifies *holy*.

Lib. v. c. 17.

Pliny, who likewise mentions this sect, speaks of them as follows. ‘ On the western side of the lake *Asphaltites* dwell the *Essenes*. They are a solitary kind of men, living without women, and without money, and feeding upon the fruit of the palm-tree. They are daily recruited by new comers, whom the surges of ill fortune having made weary of the world, drive thither to take shelter in their institution and manner of life. And thus for several thousands of years (incredible as it may seem) this people is perpetually kept up, without any being born among them.’

PRIDEAUX,
Connect. P.
II. B. V.
An. 107.

The Romanists pretend, without any foundation, that the *Essenes* were Christian Monks, formed into a society by St Mark, who founded the first Christian Church at Alexandria, and from hence draw an argument for the divine institution of monachism. The ground of this mistake is, that Eusebius speaks of certain *Therapeutæ*, instituted by St Mark. But it is evident, from the accounts of Josephus and Philo, that the *Essenes* were not Christians, but Jews.

Deists, and Infidels, pretend to discover an agreement between the Christian religion and the doctrines of the *Essenes*, and would from thence infer, that Christ and his followers were no other than a sect branched out from that of the *Essenes*. But there are no traces, in the accounts given by Philo and Josephus, of the most essential doctrines of Christianity, such as, the redemption of the world by the Messiah, and the use of the two Christian sacraments. Besides, almost all that is peculiar to them, being only in a higher degree the same things that were practised by the Pharisees, such as their superstitious washings, abstaining from meats, and the like, are expressly condemned by our Saviour, who censured the practice of them in the Pharisees. It need not be added, that, contrary to the tenor of Christianity, they forbade marriage, and denied the resurrection from the dead. See *THERAPEUTÆ*.

A. ROGER,
Dissert. on the
Relig. &c. of
the Bramins.

ESWARA. The sovereign deity of the *Seyvias*, a sect of the Indian Bramins. He has a wife, named *Parvati*. After she was married to Eswara, her father, intending to perform a *Yagam*, or sacrifice, invited the *Devetas*, such as the sun, moon, and the rest, but neglected *Eswara*, his son-in-law, saying; *he is not worthy of that honour, he is a fellow that subsists only upon alms, and has no cloaths to put on.* Eswara, they pretend, was at that time *incog.* and veiled under a shape, which made him unknown to all. Parvati, incensed at her father's treatment of Eswara, leaped into the fire, that was prepared for the sacrifice, and was consumed. Eswara, exasperated at the accident, was all over in a sweat; one of the drops of which happening to fall to the earth, there sprang from it *Virrepadra*, who immediately asked his father, what commands he had for him. Eswara bid him destroy the *Yagam*: accordingly Virrepadra killed some of the guests, and drove away others; kicked the sun, and beat out all his teeth, and drubbed the moon so heartily, that the marks of his blows have continued in her face to this day.

Eswara is represented in temples under a very immodest shape, expressing the commerce of the sexes. This is grounded on a tradition, which the Bramins themselves are partly ashamed of, and is as follows. It happened one day, that a *Moniswara* came to visit Eswara, in a place where the latter used to caress Parvati. He came at a very unseasonable hour, and, being refused admittance by the porter, broke out into an imprecation, that whoever should worship Eswara under the above-mentioned shape, might receive greater advantages, than if he worshipped him under his proper figure. It is to this circumstance, that those scandalous images, under which Eswara is worshipped in the Pagods, owe their original: but he is represented under the figure of a man, in that statue of him, which is carried about in public.

ETERNITY. An attribute of GOD. By *Eternity* we mean *infinite duration*, or *existence without beginning and without end*. ‘The *self-existent* Being (says the learned Dr Clarke) must of necessity be *eternal*. The ideas of Eternity and self-existence are so closely connected, that, because something must of necessity be eternal, independently and without any outward cause of its being, therefore it must necessarily be self-existent, and, because it is impossible but something must be self-existent, therefore it is necessary that it must likewise be eternal. To be self-existent, is, to exist by an absolute necessity in the nature of the thing itself. Now this necessity being absolute, and not depending upon any thing external, must be always unalterably the same; nothing being alterable, but what is capable of being affected by somewhat without itself. That Being therefore, which has no other cause of its existence, but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.

Demonstration of the Being and Attributes of God. Prop. V.

‘As to the manner of this eternal existence; it is manifest, it herein infinitely transcends the manner of the existence of all created beings, even of such as shall exist for ever; that whereas it is not possible for their finite minds to comprehend all that is past, or to understand perfectly all things that are present, much less to know all that is future, or to have entirely in their power any thing that is to come, but their thoughts, and knowledge, and power, must of necessity have degrees and periods, and be successive and transient as the things themselves: the eternal, supreme, cause, on the contrary, must of necessity have such a perfect, independent, unchangeable comprehension of all things, that there can be no one point or instant of his eternal duration, wherein all things, that are past, present, and to come, will not be *as* entirely known and represented to him in one single thought or view; and all things present and future be equally entirely in his power and direction; *as* if there was really no succession at all, but all things were actually present at once.’

The schoolmen suppose, that ‘the difference between the manner of the eternal existence of the supreme cause, and that of the existence of created beings, is this; that, whereas the latter is a continual transient *succession* of duration, the former is *one point*, or *instant*, comprehending *Eternity*, and wherein all things are really *co-existent*.’ Upon which notion Archbishop Tillotson says; ‘we may as well conceive the *immensity* of God to be a *point*, as his *Eternity* to be an *instant*.—And how that can be together, which must necessarily be imagined to be co-existent to successions, let them, that can, conceive.’

Id. ibid. Vol. VII. Sermon. XIII. 8vo.

ETERNITY. The ancients deified *Eternity*, who is variously represented upon medals. In one of Titus, she is represented as a woman, holding in her hands the sun and moon. In a medal of Faustina the mother, *Eternity* is pictured as a woman, carrying in her right-hand a globe, on which is a bird, supposed to be a *Phoenix*, which, by its renovation, and by that means becoming immortal, is an apt symbol of an eternal duration. In a medal of the Emperor Philip, *Eternity* is designed by an elephant, with a boy upon his back, carrying arrows. The elephant is said to be a symbol of Eternity, because of its long life.

MONTFAUCON, Antiqu. T. I. P. II. B. III. c. i.

Eternity has a covering on her head, because we can never find out her beginning: her legs are bare, because we see only those parts of her, that are actually running on; and she sits on a globe, with a scepter in her hand, to shew, that she is sovereign mistress of all things.

ADDISON on Medals, p. 62.

J. DAMAS-
CEN. L.
Hæref. n. 94.

ETHNOPHRONES. [Gr.] In English, *Paganizers*. So they called those heretics of the VIIth century, who, professing Christianity, joined thereto all the ceremonies and follies of Paganism, such as Judicial Astrology, divinations of all kinds, &c. and who observed all the feasts, times, and seasons of the Gentiles. The word is compounded of the Greek ἔθνος, *nation*, and φρονεῖν, *thought* or *sentiment*.

EVANGELICS. Another name of *Protestants*. See **PROTESTANTS**.

EVANGELIST. A general name of those, who write, or preach, the gospel of Jesus Christ. The word is of Greek derivation, and signifies one, who publishes glad tidings, or is the messenger of good news.

Afts xxi. 8.

Ephef. iv. 11.

Philip, one of the seven Deacons of Cæsarea, is stiled *the Evangelist*. St Paul, enumerating the several orders of Christians, according to the gifts bestowed on them, reckons *Evangelists* in the *third* place, after *Apostles* and *Prophets*, and before *Pastors* and *Teachers*.

HOOKE, R.
Ecclesiastical
Polity. B. V.
§. 78.

‘Evangelists (says a learned author) were presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs, wherever they saw need. They, whom we find to have been named in scripture *Evangelists*, Ananias, Apollos, Timothy, and others, were thus employed. And concerning Evangelists afterwards, in Trajan’s days, the history ecclesiastical noteth, that many of the Apostles disciples and scholars, which were then alive, and did with singular love of wisdom affect the heavenly word of God, to shew their willing minds in executing that, which Christ first of all requireth at the hands of men, they sold their possessions, gave them to the poor, and, betaking themselves to travel, undertook the labour of Evangelists; that is, they painfully preached Christ, and delivered the gospel to them, who as yet had never heard the doctrine of faith.’

The term *Evangelists* is, at present, confined to the writers of the four Gospels, viz. St Matthew, St Mark, St Luke, and St John.

CAVE, Hist.
Literar Dif-
fert. II.

EVANGELIUM. [Gr.] So the Greek Christians call a sacred book, in which the *Gospels* are set down, not in a continued series of evangelical history, but divided into certain *sections* or *portions*, which constitute *proper lessons*, for the use of each day and festival, sometimes out of one Evangelist, and sometimes out of another. But, excepting solemn festivals, which require a particular gospel, on the other days of the year they are so distributed, that they first divide the text of one Evangelist into sections, till the whole is finished, and then go on to the next. Hence they call their sundays by the name of some one Evangelist, and say *the first*, or *second*, *sunday of St Matthew*, and so on. The Deacon, who reads the gospels, is called εὐαγγελίστης, *evangelista*, and, before he begins reading, he turns to the Priest, and begs his blessing.

There is an *appendix* to this book, intituled *Evangelistarium*. It contains thirty-five canons, or rules, for finding the Gospels of every sunday in the year, and for finding Easter for ever.

EUCHARIST. The Christian sacrament of the *Lord’s-supper*, so called from the Greek Εὐχαρίστια, which signifies *giving of thanks*.

CAVE’S Pri-
mitive Chris-
tianity, P. II.
c. xi.

This sacrament, as well as that of *baptism*, was instituted by Christ himself, and the administration of it committed by him to his Apostles, and to their ordinary successors to the end of the world. The sacramental elements were to be consecrated, with solemn prayers and blessings, by the *Bishop* or *President*, and then delivered, by the *Deacons*, to the people, as well to those who were absent, as those present.

In the beginnings of Christianity, the whole Church, or body of Christians, who had been baptized into the faith of Christ, used constantly to meet together at the Lord’s table. But, as Christians multiplied, a more exact discipline became necessary, and none were admitted to this ordinance, till they had arrived at the degree of the *faithful*. Catechumens, penitents, and all who were found guilty of any scandalous fault, were debarred from communion; the two former, till they had passed through the several stages of Catechumenship and penance; and the latter, till they had given sufficient proofs of their repentance and amendment. They likewise gave the communion to new baptized infants, and sometimes to persons after they

were dead, if it happened, that they were surprized with sudden death, before the sacrament could be administered to them : but this practice was soon forbidden. In those early times, it was common for Christians to keep by them, in their houses, some part of the consecrated elements, against emergent occasions ; especially to fortify and strengthen their faith in times of persecution, and to increase kindness and amity with one another.

As to the *time*, when they met together for this solemn action, it was generally at their public assemblies, on the *Lord's-day* always, besides other days, especially *saturday* ; on which day all the Churches in the world (those only of Rome and Alexandria excepted) used to celebrate this sacrament. What time of the day they took to do it, is not altogether so certain. Our blessed Saviour and his Apostles celebrated it at night, at the time of the Jewish Passover ; but whether the Apostles, and their immediate successors, punctually observed this circumstance, may be doubted. In Tertullian's time, they communicated about supper-time, and very often in the morning, before day, when they held their religious assemblies ; of which Pliny takes notice. But this communicating at evening, or at night, seems to have lasted only during the extreme heats of persecution ; for Cyprian expressly pleads against it, affirming, that it ought to be done in the morning ; which practice, in a short time, prevailed over most parts of the world. It is observable, that, while the spirit of Christianity was yet warm and vigorous, the Christians communicated every day, or as often as they met together for public worship. This custom of receiving the sacrament every day continued some considerable time in the Church, and wore off, in different Churches, sooner or later, according as the primitive zeal began to abate and decay. In St Basil's time, they communicated four times a week, on sunday, wednesday, friday, and saturday. Afterwards, as the power of religion began more sensibly to decline, it fell to once a month, and from that to thrice a year, at the three great solemnities of Christmas, Easter, and Whitsuntide.

Socrat. lib. iv.
c. 22.

TER TULL.
de cor. mil.
c. iii.

Ad Cæcil.
Ep. 63.

Can. Apost. 9.

BASIL. Ep.
289. ad Cæ-
sariam Patrit.

The celebration of the Eucharist being a principal part of public worship, it need not be observed, that it was always performed in the place of their religious assemblies. Indeed, under the severity of persecutions, they were forced to fly to the mountains, or to their vaults under ground, and to celebrate the sacrament at the tombs of martyrs, and over the ashes of the dead. Afterwards, when churches grew up into some beauty and regularity, and the several parts of the divine office began to have several places assigned to them, the communion-service was removed to the upper or east end of the church, and there performed upon a table of wood, which afterwards was changed for one of stone. The celebration of the sacrament in any other place (except in cases of extreme necessity) was expressly forbidden by the council of Laodicea.

Can. 58,

As to the *manner* of celebrating the Eucharist ; after the customary *oblations* were made, the Deacon brought water to the Bishop and Presbyters, standing round the table, to wash their hands ; according to that of the Psalmist : *I will wash my hands in innocency, and so will I compass thine altar, O Lord.* Then the Deacon cried out aloud ; *mutually embrace and kiss one another.* This being done, the whole congregation prayed for the universal peace and welfare of the Church, for the tranquillity and repose of the world, for the prosperity of the age, for wholesome weather, and for all ranks and degrees of men. After this followed the mutual salutation of the minister and people, the minister saying, *The Lord be with you*, and the people answering, *And with thy spirit.* The minister then cried, *Lift up your hearts*, and the people assenting answered, *We lift them up unto the Lord.* The minister proceeded ; *Let us give thanks unto the Lord* : the people returned, *It is meet and just so to do.* Next, the minister said aloud ; *Holy things belong to holy persons* ; the people answering, *There is one holy, one Lord Jesus Christ.* After this, the Bishop, or Presbyter, took the sacramental elements, and sanctified them by a solemn benediction. The form of consecration we have in St Ambrose : ‘ Lord, make this
‘ oblation, now prepared for us, to become a reasonable and acceptable sacrifice ;
‘ this, which is the figure of the body and blood of our Lord Jesus Christ ; who,
‘ the day before he suffered, took bread in his sacred hands, looked up to Heaven,
‘ giving thanks to thee, O holy Father, almighty and everlasting God, blessed it,
‘ and, having broken it, gave it to his apostles and disciples, saying, take, eat all
‘ of it ; for this is my body, which is broken for many. Likewise also, after sup-
‘ per, he took the cup, looking up to heaven, and giving thanks to thee, holy
‘ Father,

CYRIL. Ca-
tech. Myst.

Const. Apost.
lib. viii. c. 11.

Ibid. c. x.

De Socr.
lib. iv. c. 5.

‘ Father, almighty and everlasting God ; and, having blessed it, gave it to his apostles and disciples, saying, take, and drink ye all of it, for this is my blood.’ After this, he brake the bread, and delivered it to the deacon, who distributed it to the communicants ; and after that the cup : for the custom of communicating under *one kind* only was then unknown to the world, nay, and for above a thousand years after Christ. In some cases, it is true, they dipped the bread in wine ; as in the case of new baptized infants, and dying persons, who could not otherwise have swallowed the bread.

Ad Cœcil.
Ep. 63.

Their sacramental *wine* was usually mixed and diluted with water. Cyprian, in a long epistle, expressly pleads for it, as the only true and warrantable tradition, derived from Christ, and his Apostles ; and endeavours to find out many mystical significations intended by it.

EUSEB. Hist.
Eccl. lib. vii.
c. 9.

The *posture*, in which they received the sacrament of the Eucharist, was not always the same. The Apostles, at the institution of it by our Saviour, received it (according to the custom of the Jews at their meals) *lying along* on their sides, upon beds, round about the table. How long this way of receiving it continued, is uncertain. In the time of Dionysius Alexandrinus, the custom was to *stand* at the Lord’s table. Other gestures were taken in, as the prudence and piety of the governors of the Church judged most decent and comely.

Const. Apost.
lib. viii. c. 13,
15.

The bread and wine were delivered into the hands of the communicants, and not, as was the superstitious practice of after ages, *injected* or thrown into their mouths. Cyril adds, that they used to stretch out their right-hand, putting their left-hand under it ; either to prevent any of the sacramental bread from falling to the ground, or to represent thereby a kind of figure of a cross.

During the time of administration, they sang hymns and psalms, particularly the 33d Psalm ; which being done, the whole action was solemnly concluded with prayer and thanksgiving ; and the people being blessed by the Bishop, or Presbyter, and having saluted each other with a kiss of peace, the assembly broke up, and they returned to their own houses.

Lib. ii. p. 55.

It is remarkable, what Optatus reports of some Donatist Bishops, who, in their mad zeal against the Catholics, ordered the Eucharist, which the Catholics had consecrated, to be thrown to their dogs ; but not without an immediate sign of divine vengeance on them : for the dogs, instead of devouring the elements, fell upon their masters, and tore them to pieces.

TILLEM.
Hist. Eccles.
in 4^o. T. IV.
p. 41.

It is related of St Laurence, that, being extended on a red hot grid-iron, in order to suffer martyrdom, the sacramental bread and wine, which he had just before received, rendered him quite insensible of the force and violence of the fire ; and that this surprizing event converted a great number of persons, who were present at the sight.

Id. ib. p. 32.

The *Acts* of *S. Stephen* relate a remarkable story, in relation to the Eucharist, of one Tharsicus an Acolyth ; who, as he was carrying home some of the consecrated elements, met with a company of soldiers, who demanded of him, what he was carrying ; and, upon his refusal to discover the sacred mysteries to those infidels, beat him to death. The story adds, that God confirmed his prudence and wisdom by a miracle ; for the soldiers, tho’ they searched all over him, could not find what he wished to conceal from them.

Id. ib. T. VI.
p. 400.

Macedonius, Bishop of Constantinople in the IVth century, a great persecutor of the Novatians, having surprized some of those poor people, obliged them, against their will, to communicate with him, by forcing open their mouths, and thrusting the Eucharist down their throats ; which was to them the most insupportable of all punishments.

Lib. viii. c. 4.

The historian Sozomen relates, that a certain woman, of the Macedonian sect, being obliged, by the threats of her husband, to dissemble an inclination to embrace the Catholic faith, came to church, in order to receive the Eucharist ; where, instead of swallowing the consecrated bread, she privately conveyed it away, and put another piece, which she had brought with her, into her mouth : but, by the judgment of God, when she endeavoured to eat it, she found it changed into a stone ; upon which she became a sincere convert to the Catholic faith.

TILLEM.
ubi supra, T.
XIII. p. 908.

St Augustin relates of one Acacius, that he came into the world with his eye-lids so closed, that he could see nothing, and that his mother, by applying the Eucharist to his eyes, in the form of a plaister, brought him presently to sight. We are likewise told of a young girl, who, being possessed by the devil, and having

continued

continued twenty-eight days without taking any nourishment, was dispossessed, and perfectly restored to health, by administering the Eucharist to her. Id. ib. T. XVI. p. 495.

In the CHURCH OF ROME, the priest only has the privilege of communicating under both kinds, whereas the laity communicate only under one; and we are told, that this custom was introduced, in order to put a stop to certain accidents, which degraded the dignity of the sacrament. One of these was, the overgrown whiskers and beards of some, who received; which, as they might reach into the cup, might by that means make some good Christians sick. The taking of the *Cup* from the Laity was enjoined by a decree of the council of Constance in the year 1414.

The Romanists pay the most superstitious regard to the consecrated elements. If, in administering, the smallest bit of a wafer happens to fall to the ground, it is not only taken up in the most respectful manner, but the place, on which it fell, is covered, for fear of treading upon the least particle of it; and the floor is afterwards scraped, and the shavings laid up in the sacristy. If little worms or maggots are found in the wafers, they are solemnly burnt, and the ashes thrown into some pool or pond. PISCARA, Praxis Cerem.

In the GREEK CHURCH, the laity, as well as the clergy, receive the communion in both kinds. The bread is a loaf of a circular form, intended to represent the pence, which Judas received for betraying his master. The officiating priest cuts it cross-wise, and pierces it with a knife, to represent the action of the soldiers piercing the side of Jesus Christ with a spear. The wine, as among the Romanists, is mixed with water. The devotion of the Greeks, at the celebration of the Eucharist, is excessive: they make the most profound bows; they prostrate themselves with their faces to the very ground, as going to receive the king of the invisible world, accompanied by an innumerable host of Angels. But they never expose the sacrament, in order to be the object of the peoples adoration; they never carry it in processions, nor have any festivals instituted in honour of it. I omit to give a detail of the long and numberless prayers and responses, which accompany their celebration of the communion, and shall only observe that the office of the Greek Church, in the administration of this sacrament, is exactly conformable to the liturgy of St Chrysostom, which is thought to be either a spurious piece, or shamefully corrupted.

The doctrine and practice of the CHURCH OF ENGLAND, in relation to the sacrament of the *Eucharist*, are so plainly laid down in the XXVIIIth, XXIXth, and XXXth *articles*, and in the *liturgy* of that Church, that they need not here be represented or explained. See COMMUNION-SERVICE, COMMUNION-TABLE, CUP, HOST, SACRAMENT, TRANSUBSTANTIATION, &c.

EUCHELAION. [*Gr.*] The *oil of prayer*. To such penitents (in the Greek Church) as are conscious of the guilt of any mortal sin, as adultery, fornication, or pride, is administered the sacrament of τὸ εὐχέλαιον, *Euchelaion*, which is performed by the Bishop, or Archbishop, assisted by seven priests, and begins with this prayer. Ἐλαίῳ τῆς σπλαγνίας, &c. i. e. ‘O Lord, who with the oil of thy mercies hast healed the wounds of our souls, do thou sanctify this oil, that those, who are anointed therewith, may be freed from their infirmities, and from all corporeal and spiritual evils.’ This *oil of prayer* is pure and unmixed oil, without any other composition; a quantity whereof, sufficient to serve for the whole year, is consecrated, on wednesday in the Holy Week, by the Archbishop, or Bishop. The *Euchelaion* of the Greeks answers to the *Extreme Unction* of the Romanists.

RICAUT, Present State of the Greek Church.

In the administration of this *oil of prayer*, the priest dips some cotton at the end of a stick, and therewith anoints the penitent, in the form of a cross, on the forehead, on the chin, on each cheek, and on the backs and palms of the hands: after which he repeats this prayer. Πατήρ ἅγιε, ἰατρὲ τῶν ψυχῶν, &c. i. e. ‘Holy Father, physician of souls and bodies, who hast sent thine only son Jesus Christ, healing infirmities and sins, to free us from death; heal this thy servant of corporeal and spiritual infirmities, and give him salvation and the grace of thy Christ, through the prayers of our more than holy lady, the mother of God, the eternal virgin, through the assistance of the glorious, celestial, and incorporeal powers, through the virtue of the holy and life-giving cross, of the holy and glorious prophet, the fore-runner John the Baptist, and of the holy and glorious Apostles,

* See ANARGYRES.

and triumphant martyrs, of the holy and just fathers, and of the holy and life-giving * *Anargyres*.

EUCHITES. A name of the *Messalian* heretics. See **MESSALIANS**.

Hist. des Ord.
Relig. T.
VIII. c. xxi.

EUDISTS. A congregation of *missionary priests*, in France; so called from their institutor M. *Eudes*, a priest of the oratory. In the year 1643, he obtained letters patent from the King, and, having associated eight priests, laid the foundations of the first house of this order, at Caen in Normandy. Several Bishops, perceiving the good effects of this institution, followed the example of M. Eudes, and erected the like seminaries in their respective dioceses. These societies, increasing in number, were formed into one congregation, by letters patent of the King, and put under the direction and government of M. Eudes.

The Clercs, brought up in these societies, were to be employed in *missions*. They reckon an hundred and ten, in which M. Eudes himself was concerned, not to mention a great many others, undertaken by his order, in the principal towns of the kingdom; in all which they effected an infinite number of conversions, restitutions, and reconciliations. M. Eudes left behind him two books, containing what had been practised by him and his companions: the one he intituled *The good Confessor*, the other *the Apostolical Preacher*; both full of instruction for the missionaries, in every thing concerning the duties of *confessing* and *preaching*.

The *Eudists* make no vows: they are united only by the bonds of charity. Their habit is in nothing different from that of other priests. It is a maxim with them to employ the revenues of their patrimonies and benefices in works of piety. They teach Divinity and Philosophy in their houses. They educate Clercs for the functions of the clericate, and to be sent on *missions* into the towns and country.

The congregation of the *Eudists* is associated under the name and title of **JESUS and MARY**. It is governed by a superior, who receives his powers from the Bishops of each diocese, in which they have an establishment. The Bishops, therefore, are the protectors of this congregation, which is entirely under their jurisdiction.

BARON. AN.
311, 354,
359, 366,
370.

EUDOXIANS. Christian heretics, in the IVth century. They were *Arians*, who put themselves under the direction of *Eudoxus*, Bishop of Constantinople. This Heresiarch had been educated by Lucian the martyr. As he was of a subtle and penetrating genius, he thought to raise his reputation by undertaking the support of Arianism. The success answered his hopes. He was chosen, by the Arians, Bishop of Germanicia in Syria. He opposed the divinity of the **WORD** in the council of Antioch in 341, and afterwards in the Arian councils of Sardica, Sirmium, and Seleucia. He became Patriarch of Constantinople by the favour of the Emperor Constantius. He engaged the Emperor Valens, by an oath, to support the cause of Arianism. After the death of Arius, he became head of the Arian party, who from him took the name of *Eudoxians*. See **ARIANS**.

Du CANGE,
Glossar. Latin.

EULOGIÆ. [Gr.] So the Greek Church calls the *Panis benedictus*, or bread, over which a blessing is pronounced, and which is distributed to those, who are unqualified to communicate. The name *Eulogiæ* was likewise antiently given to the consecrated pieces of bread, which the Bishops and Priests sent to each other, for the keeping up a friendly correspondence: those presents likewise, which were made out of respect or obligation, were called *Eulogiæ*.

AUGUST.
Ep. 36.

St Paulinus, Bishop of Nola, about the end of the IVth century, having sent five *Eulogiæ* at one time to Romanian, speaks to him in these terms. 'That I may not be wanting in the duties of brotherly love, I send you five pieces of bread, of the ammunition of the warfare of Jesus Christ, under whose standard we fight, following the laws of temperance and sobriety.'

PAUSAN.
in Boeotia.

EUMENIDEIA. [Gr.] An antient Greek festival, in honour of the *Furies*, called by the Sicyonians, and others, *Εὐμενίδες*, i. e. *favourable* or *propitious*, out of an opinion, that their true names were an unlucky omen. This festival was observed once every year, with sacrifices, at which pregnant cows, cakes, and libations

libations of honey and wine, were offered to the goddesses; the worshippers being decked with flowers. At Athens, none had admission to these solemnities, but freemen, and of them such only as were of known virtue and integrity; for such alone, they thought, could be acceptable to these deities, whose peculiar office it was to punish all sorts of wickedness.

EUMENIDES. See FURIES.

EUMOLPIDES. Priests of the goddess *Ceres Eleusinia*, so called from *CLEM.*
Eleusis, a town of Attica. They took their name from *Eumolpus*, created priest of *ALEX.*
Ceres Eleusinia by Erechtheus, King of Athens. This priesthood gave him such an interest, as put him in a condition of fighting with his benefactor. Both Eumolpus and the King being killed in the contest, their children came to a treaty; by virtue of which the priesthood was to remain to the descendants of Eumolpus, and the crown to those of Erechtheus. The ceremonies belonging to this office were called *mysteries* by way of eminence, the particulars being kept so very private, that but few of them have been brought to notice. See ELEUSINIA. *Strom. lib. vii.*

EUNOMIANS. Christian heretics in the IVth century. They were a branch *BARON. An.*
of the *Arians*, and took their name from *Eunomius*, Bishop of Cyzicus. This *360.*
Herefiarch, at first, followed the profession of arms: afterwards he applied himself to the study of the sciences. He met with some Arian Ecclesiastics, who took a pleasure in assisting him in his studies: among the rest, *Ætius* instructed him in the points, which were then controverted in the Church. Eunomius perfectly answered the designs of his master, and declaimed so vehemently against the divinity of the Word, that the people had recourse to the authority of the prince, and caused him to be banished. The Arians obtained his re-call in the time of Constantius, and elected him Bishop of Cyzicus, in the year 358.

The manners and doctrines of Eunomius, and his disciples, were the same as those of Aetius. They had the same form of baptism, and rebaptized all those who embraced their sect. St Gregory of Nyssa, St Augustin, St Jerom, and St Epiphanius, wrote against the *Eunomians*. The latter confounds them with the Aetians.

EUPHEMIANS. A name of the *Messalian* heretics. See MESSALIANS.

EUPHROSYNE. One of the *Graces*. See GRACES.

EUSEBIANS. Christian heretics in the IVth century; disciples of *Eusebius*, *BARON. An.*
Bishop of Nicomedia, and afterwards of Constantinople; who, about the year 326, *311, 318.*
shewed himself one of the most zealous asserters of *Arianism*. As he had the reputation of a learned man, the Emperor Constantine paid so great a regard to him, that, in consideration of Eusebius, he was for some time a favourer of Arius. Afterwards, at the instigation of the Catholic Bishops, Eusebius was banished. But the Arian party soon obtained his re-call. Eusebius was the declared enemy of Athanasius. After the death of Constantine, he prevailed with his son Constantius to patronize the Arians. In 341, he assembled a council at Antioch, which established *pure Arianism*. After the death of Arius, his followers looked upon Eusebius as their Apostle, and gloried in the name of *Eusebians*. See ARIANS.

EUTERPE. One of the *Muses*. See MUSES.

EUTYCHIANS. Christian heretics, disciples of Eutyches, a Monk, and *BARON. An.*
Abbot of Constantinople, in the Vth century. *448. n. 19.*

Eutyches, animated by a false zeal against the errors of Nestorius, fell into the opposite impiety, and maintained, that there was but *one nature* in Jesus Christ, because there was but *one person*. He pretended, that the divine nature, by its superiority, had so entirely swallowed up the human, that the latter could not be distinguished in Jesus Christ; insomuch that, according to Eutyches, Jesus Christ was merely *God*, and that he had nothing of *humanity*, but the appearance. Flavian, Patriarch of Constantinople, strongly opposed this doctrine, and Eutyches was condemned

condemned in a council, held in 448 ; which sentence was confirmed by the general council of Chalcedon, in 451.

Eutyches resisted the council of Constantinople, and would not alter his expressions against the two natures in Jesus Christ, because he would not, he said, condemn the Holy Fathers, particularly St Cyril and St Athanasius, who had expressed themselves in the same manner. The partisans of Eutyches, supported by the officers of Theodosius the Younger, exercised great violences against the orthodox ; which gave occasion to the false council of Ephesus.

Leontius, superior of the Scythian Monks, revived the heresy of Eutyches, about the year 600, and maintained, that we ought to say, one of the three persons of the Holy Trinity suffered on the cross. See NESTORIANS.

EXALTATION OF THE CROSS. A festival of the Greek and Romish Churches, observed on the 14th of December.

BARONIUS,
A. C. 610.

In the reign of Heraclius, Cosroes, King of Persia, sacked Jerusalem, and, together with other plunder, carried off that part of the Cross, left there, in memory of our Saviour, by the Empress Helena ; which he sent into Persia. After many battles, in which the Persian was always defeated, Heraclius had the good fortune to recover the Cross. This prince carried it to Jerusalem himself, and, laying aside his imperial ornaments, marched with it on his shoulders to the top of mount Calvary, from whence it had been taken. The memory of this action was perpetuated by the festival of the *re-establishment*, or (as it is now called) the *Exaltation of the Cross*.

BOLLANDUS,
ad Apr. 2.

The latter name was given to this festival, because, on this day, they *exalted*, or set up, the Cross in the great church at Constantinople, in order to shew it to the people.

This festival is distinguished, among the *Coptic* or Egyptian Christians, by the benediction of a particular Cross, which is afterwards thrown into the river Nile, in order to make its waters fall away, or rather as a grateful acknowledgment of the inestimable blessings, which attend its overflowing. See CROSS.

THOMASS.
Discip. de
l'Egl. T. II.
P. III. lib.
i. c. 37.

EXARCH. In the Greek Church, is an officer, under the Patriarch, who has the care and inspection of the patriarchal monasteries, or such as depend immediately on the Patriarch. His business is, to visit them, to hear the complaints of inferiors against their superiors ; to impose penance, and chastise those Monks, who neglect their duty, and the obedience they owe their superiors. When a superior of a patriarchal monastery is dead, the Exarch is to take care and send the person, elected by the Monks to succeed him, to the Patriarch, for imposition of hands. He is to take an exact account of all the monasteries depending on the Patriarch, of their revenues, sacred vessels, and ornaments. For this purpose the Exarch receives letters testimonial from the Patriarch, which he is obliged to produce and shew to the Monks, that they may not doubt of his authority.

EXCOMMUNICATION. An ecclesiastical penalty, or censure, whereby such persons, as are guilty of any notorious crime, or offence, are separated from the communion of the Church, and deprived of all spiritual advantages.

JURIEU,
Hist. des Dog-
mes, &c. P.
II. c. xxxii.

Judg. v. 23.

This punishment is extremely talked of in the writings of the Jews. They pretend, that it was in use from the beginning of the world, and that Adam excommunicated his son Cain, and his whole race. Others, as Zanchius, find the origin of it in the separation of Miriam, for having spoken against Moses. The rabbins think they find it in the song of Deborah and Barak, where it is said, *Curse ye Meroz, &c.* pre-supposing, that Meroz was a person, who had refused to assist Barak. But the most probable opinion is, that Excommunication was first established by Ezra, after the return from the Babylonish captivity ; when proclamation was made, that *they should gather themselves together unto Jerusalem, and that whosoever would not come within three days, according to the council of the princes, and the elders, all his substance should be forfeited, and himself SEPARATED from the congregation of those that had been carried away.* The former part of this sentence seems to be a civil punishment ; but the *separation* is, properly, an ecclesiastical

Ezra x. 7, 8.

Nehem. xiii.
5.

censure. We read likewise, that Nehemiah pronounced an *Anathema*, or execration, against those, who married strange women. Selden quotes a very remarkable passage of a Caraitic (whose work is a manuscript) who affirms, that Excommunication

was established after the captivity, and that it was introduced into the Jewish republic, under the government of foreign princes. From the time of the captivity, we meet with frequent mention of *Excommunication*, which is what the Evangelists call *being cast out of the synagogue*. But this, Grotius tells us, is to be understood only of the *lesser Excommunication*. De Synedr. lib. i. c. 6, 7. Joh. ix. 22. Luke vi. 22.

Excommunication, among the Jews, was distinguished into *three* kinds, or degrees: the first was called *Niddui*; the second, *Cherem*; and the third, *Shammatha*. The first, *Niddui*, was a separation of but a few days. *Cherem* was a separation, attended with execration and malediction. And *Shammatha* was the last and *greater Excommunication*. This division was borrowed from Elias, a German Rabbin, in his Dictionary intituled *Thibites*, and is followed by most authors. Selden says, this distinction is false, and that *Niddui* and *Shammatha* are the same thing. And if so, there were but two kinds of *Excommunication* among the Jews, the *greater* and the *lesser*; concerning which it is observable;

De Jure Nat. & Gent. lib. iv. c. 8. De Synedr. lib. i. c. 7.

1. That not only the judges had the power of excommunicating, but that each particular person, in conversation, might excommunicate another; and this Excommunication, if well grounded, was of force; otherwise the person, who excommunicated another without reason, was himself excommunicated.

2. If a man dreamed, that he was excommunicated by himself, or by another, he was considered as an excommunicated person; because this dream was supposed to be sent from God.

3. A man might not only excommunicate others, but himself likewise; and generally a private person, if he was a doctor, or disciple, in excommunicating another doctor, excommunicated himself. But he absolved himself, the moment he returned home. Hence it appears, that Excommunication, among the Jews, was not, precisely, an ecclesiastical censure, since every one had a power of inflicting it.

4. There were two sorts of Excommunication; the one *total* and *universal*, by which a man was excommunicated with regard to all men; the other *partial*, by which a man was excommunicated in one city, and with regard to certain persons, and not others. And this was left to the will of the person excommunicating.

5. If a person was excommunicated, by the *lesser Excommunication*, for a month, (which was the usual term) and did not apply for absolution, he was excommunicated for another month; and, if he still neglected to get himself absolved, he was then excommunicated by the *greater Excommunication*.

6. They sounded a trumpet, when they inflicted the greater Excommunication; and when the Jews solemnly excommunicated the Samaritans, they made use of three trumpets, which gave a mournful sound.

7. If a person died excommunicated, without absolution, they laid a stone upon his tomb, to shew, that he had deserved to be stoned on account of his final impenitence.

8. The form of the lesser Excommunication was easy and short; for it consisted only in saying, *Let such an one be excommunicated*. But that of the greater was long, and charged with terrible maledictions, by the name of God, by heaven, by earth, by all the angels, and by the signs of the Zodiac.

As to the effects of the Jewish Excommunication; the lesser excluded the excommunicated person from the society of men; that is, he was not to come near them within four cubits; not even his wife, children, and domestics, according to Buxtorf. But the greater absolutely sequestered the person from the conversation of others; and sometimes he was shut up in a small chamber or prison, where he lived alone. Baronius and Beza pretend, that the greater Excommunication excluded men from the use of sacred things, and that they were not suffered to enter into the temple, or synagogues, to sacrifice. Selden, on the contrary, affirms, that they were allowed to be present in the temple, and partake of the public worship. Buxtorf, who is of the same opinion, adds, that, whereas others came into the temple at the right-hand, and went out at the left, the excommunicated were obliged both to go in and out at the left.

Ad an. 57. De Excommunicatione.

Selden, and others, assign twenty-four causes of Excommunication among the Jews. But, in truth, they excommunicated for every crime against God, and even for any offence against men. It is surprising, that they did not, in their

De Jure Nat. & Gent. lib. iv. c. 8.

rage, excommunicate our Saviour, since they excommunicated those, who confessed him.

In order to be absolved from the sentence of Excommunication, it was necessary that the offender should acknowledge his guilt, ask pardon, and promise never to offend in the like manner again. The same persons, whether magistrates or private persons, who had the power of excommunicating, had the power likewise of absolving; and this was sometimes done the moment after excommunication, if the offender immediately repented; excepting in crimes against God, in which case absolution was never granted till at least a month after excommunication.

The Essenes, a rigorous sect among the Jews, punished those, who violated any of the rules of their profession, with Excommunication; after which, it was observable, that the excommunicated person generally died in some very unhappy way: for, being debarred all commerce with those of his own sect, and being, by his oaths and vows, obliged not to receive any food at the hands of strangers, he was forced to live upon wild herbs, like a beast, till his members rotted away, and fell asunder.

It is remarkable, that the Jews excommunicated, not only men, but beasts likewise, and the Rabbins tell us, that Excommunication has its effect even upon dogs. Nor is this practice peculiar to the Jews: the Roman Catholics have done the like, as we are informed by the Baron *de la Hontan*, in his voyage to North America; who tells us, that the Bishop of Quebec excommunicated all the turtles of his diocese, by reason of some disorder committed by them. And a Spanish Bishop having excommunicated all the rats of his diocese, and appointed a particular island for their retreat, it is pretended, they all flocked thither immediately.

LE BRUN,
Hist. Crit.
des Pratiques
superstitieuses.

Dissert. III.
on the Cerem.
of the Jews,
apud Rel.
Cerem. T. I.

Excommunication, among the *modern Jews*, is attended with the most terrible consequences. The excommunicated person is refused all human assistance: if there be a corpse in his house, or a child to be circumcised, none must help him. His death is not lamented, and his relations are forbidden to mourn for him: on the contrary, the day of his death is celebrated with feastings and diversions. The form of Excommunication runs thus: 'N. N. is excommunicated, anathematized, 'curled to execration, and exterminated, by the book of the Law, by the precepts 'therein contained, by the curse of Joshua against Jericho, by that of Elisha 'against the children, who derided him, by that with which he cursed 'Gehazi, &c.' He is besides cursed by heaven and earth: God is besought, that speedy destruction may fall upon him, that a whirlwind may dash him to pieces, &c. The excommunicated person meets with nothing but rudeness and incivility, is pelted with stones, if he appears in the streets, and is shunned by his nearest relations and friends. If he obtains absolution, it is upon the most mortifying conditions. He is publicly tied to a post, and whipped, after which he lays himself down at the door of the synagogue, and all those, who go out, pass over him. This was the very case of the famous Jew Acosta, mentioned by Mr Bayle.

Article
ACOSTA.

PLUT. in
vit. M. Crassi.

Excommunication was practised by the *Pagans*. The excommunicated person was forbid to be present at the sacrifices, and in the temples, and was delivered over to the *Furies*. This was called *exsecrare*, and *Diris devovere*. We have a remarkable instance of Excommunication, among the *Romans*, in the person of Marcus Crassus. Attius, tribune of the people, not being able to stop that General's expedition against the Parthians, ran to the gate of the city, through which Crassus was to pass, and set in the middle of the way a chafing-dish, with a great fire in it; and, when Crassus drew near, he threw some perfumes into it, and pronounced curses against him with dreadful exclamation, and thus excommunicated him.

BINGHAM,
Orig. Eccles.
B. XVI. c.
ii. §. 7.

The power of Excommunication, as well as other acts of ecclesiastical discipline, in the *antient Christian Church*, was lodged in the hands of the clergy. They distinguished Excommunication into the *greater and lesser*. The *lesser Excommunication*, simply called ἀφορισμός, *separation*, or *suspension*, consisted in excluding men from the participation of the Eucharist, and the prayers of the faithful. But they were not expelled the church; for they had the privilege of being present at the reading of the scriptures, the sermons, and the prayers of the catechumens and penitents. This Excommunication was inflicted for lesser crimes; such as neglecting to attend the service of the church, misbehaviour in it, and the like. The *greater excommunication*, called παντελὴς ἀφορισμός, *total separation*, and *anathema*, the

Ibid. §. 8.

the *curse*, consisted in an absolute and entire exclusion from the church, and the participation of all its rites. When any person was thus excommunicated, notice Ibid. §. 9. was given thereof, by circular letters, to the most eminent Churches all over the world, that all Churches might confirm this act of discipline, by refusing to admit such an one to their communion.

The consequences of this latter Excommunication were very terrible. The Ibid. §. 11. excommunicated person was avoided in civil commerce, and outward conversation. No one was to receive such persons into their houses, nor eat at the same table with them. When dead, they were denied the solemn rites of burial, after the manner of other Christians. This severity was practised in conformity to the apostolical precepts, 1 Cor. v. 11. Rom. xvi. 17. 2 Theff. iii. 14. 2 John x. 11. which forbid the *keeping company with fornicators, idolaters, &c.* and even *bidding them God speed*. It was likewise customary to erase the names of excommunicated persons out of the *Diptychs*, or sacred registers of the Church. And, as a farther indication of the Church's abhorrence of such persons, she allowed no gifts or oblations to be Ibid. §. 13. received from them.

It has been a question, whether the antient Church used to add execration to her Ibid. §. 17. censures, and devote men to temporal destruction, by utterly refusing to pray for them, or rather praying against them. Grotius thinks this was rarely done; but In Luke vi. 22. yet there are some examples of it; as in the case of Julian the apostate, for whose destruction the antient Christians absolutely prayed to God. St Chrysostom was utterly against this practice, affirming, that we ought not to pray against the sinner, but against his opinions or actions.

The *Romish Pontifical* takes notice of three kinds of Excommunication, viz. 1. *Minor*. 2. *Major*. 3. *Anathema*. The *Minor* may be considered as a kind of spiritual infection, being incurred by those, who have any correspondence with an excommunicated person. The *major* Excommunication falls upon those, who disobey the commands of the Church, or of the Holy See, or refuse to submit to certain points of discipline, &c. By this Excommunication they are declared to be separated from the sacred body of Christ, as rotten members, to be cut off from all Christian society, to be excluded from the Church both militant and triumphant, and to be delivered over to the devil and his angels.

The last kind of Excommunication, among the *Romanists*, called *Anathema*, is properly that pronounced by the Pope against heretical princes, or countries. In former ages, these papal fulminations were most terrible things, when whole countries were forbidden the exercise of religious worship, and princes were obliged to go, and sue in person to the Pope, for the absolution of themselves and their subjects. But, at present, this weapon is formidable to none but a few petty states of Italy.

'The new expedient (*says F. Paul*) of turning the spiritual arms of Excommu- Of Ecclef. Benef. &c. c. xx. nication to the vindicating all their (*the Clergy's*) disputed rights about their temporals, and recovering such as had been lost by the negligence of their predecessors; was a weapon they managed with such success, that nothing ever became more terrible to the people, than those censures, which at first had only been employed in the chastisement of sinners: and it was astonishing, to see numbers of officers and common soldiers, guilty of so many rapines, and withheld by no remorse from the most flagitious crimes, seized in an instant with a respect towards the Church, which looked like a charm, and guarded it against sacrilege, on the bare apprehension of its censures.'

Excommunication, in the *Greek Church*, 'cuts the offender off from all com- CHRISTOPH. ANGELUS, de Statu Græc. c. xxv. munion with the 318 Fathers of the first council of Nice, and with the saints; consigns him over to his hellish companion the devil and the traitor Judas; and condemns his body to remain after death as hard as a flint or piece of steel, unless he humbles himself, and makes attonement for his sins by a sincere repentance.' The form it self abounds with dreadful imprecations; and the Greeks assert, that, if a person dies excommunicated, the devil enters into the lifeless corpse, and makes it subservient to his will and pleasure; to prevent which, the relations of the deceased sometimes cut his body in pieces, and boil them in wine. RICAUT, State of the Greek Church, c. xvi.

The Patriarch of Jerusalem, once every year, excommunicates the Pope, and the Church of Rome, with a great deal of idle ceremony: on which occasion, as a mark of malediction, he drives a nail into the ground with a hammer. LA CROIX, State of the Greek, Armenian, and Maronite Churches.

The form of Excommunication, in the *Church of England*, antiently ran thus :
 An. 38. Hen. III. *Auctoritate dei patris omnipotentis, & filii & spiritus sancti, & beatæ dei genetricis Mariæ, excommunicamus, anathematizamus, & limitibus sanctæ matris Ecclesiæ sequestramus, &c. i. e. By the authority of God the Father Almighty, the Son, and Holy Ghost, and of Mary the blessed mother of God, we excommunicate, anathematise, and sequester from the pale of holy mother church, &c.* Boniface, Archbishop of Canterbury, and the other Bishops, came before the King in Westminster-hall, with burning tapers in their hands, and denounced Excommunication against all such as infringed the liberties of the Church. By a statute Bishops are empowered to excommunicate, not only disturbers of the peace of the Church, but also felons, and other offenders : and, by the ecclesiastical laws, persons dying excommunicate are not allowed Christian burial. The causes of Excommunication are many ; such as, contempt of the Bishop's court, heresy, neglect of public worship, and the sacraments, incontinency, adultery, simony, &c. It is published in the church, and, if the offender does not submit in forty days, the civil magistrate interposes, and the excommunicated person is imprisoned, till he submits and obtains absolution. An excommunicated person is disabled from doing any judicial act, such as suing in an action at law, being a witness, &c. See ABSOLUTION, ANATHEMA, CHEREM, NIDDUI, SHAMMATHA, &c.

SELDEN, de
Jure Nat. &
Gent. lib. vii.
c. 9. & 10.

EXCISION. In the scripture sense of the word, it means *the cutting off a person from his people, by way of punishment for some sin by him committed.* The Jews reckon up thirty-six crimes, to which they pretend this punishment is due. They are as follows.

I. He that goes after such as have familiar spirits. *Lev. xx. 6.*

II. He that kills the sacrifice, and brings it not to the door of the tabernacle. *Lev. xvii. 4.*

III. He that offers not his sacrifice to the Lord. *Ibid. ver. 9.*

IV. He that makes a composition of ointment, contrary to the law. *Exod. xxx. 33.*

V. He that makes a perfume, contrary to the law. *Ibid. ver. 38.*

VI. He that pours the holy unguent on a stranger. *Ibid. ver. 23.*

VII—XXI. He who is guilty of any of the fifteen *incestuous* practices, mentioned in *Lev. xviii.*

XXII. He, who profanes the sabbath. *Exod. xx.*

XXIII. He that eats of the flesh of the sacrifice, having any uncleanness upon him. *Lev. vii. 20.*

XXIV. He that touches the dead, and does not purify himself before he enters into the tabernacle of the Lord. *Num. xix. 13.*

XXV. He that eats the fat of the beasts, of which men offer an offering, made by fire, unto the Lord. *Lev. vii. 2.*

XXVI. He that eats any kind of blood. *Lev. vii. 27.*

XXVII. He that eats any of the sacrifice kept till the third day. *Lev. xix. 7.*

XXVIII. He that eats the remainder of the sacrifice in a prohibited place. *Ibid.*

XXIX. He that eats leavened bread at the Passover.

XXX. He that does any work upon the day of *Expiation*. *Lev. xxiii. 30.*

XXXI. He that eats any thing upon the day of *Expiation*. *Ibid. ver. 29.*

XXXII. He that does not keep the Passover.

XXXIII. He that is not circumcised. *Gen. xvii. 14.*

XXXIV. He that blasphememes. *Num. xv. 30, 31.*

XXXV. He that is guilty of idolatry.

XXXVI. He that offers any of his children to Moloch. *Lev. xx. 12.*

The Rabbins reckon three kinds of *Excision* : one, which destroys only the *body* ; another, which destroys the *soul* only ; and a third, which destroys both *body* and *soul*. The first kind of *Excision*, they pretend, is an *untimely death* ; the second is an utter *extinction* of the soul ; and the third a compound of the two former : thus making the soul mortal or immortal, according to the degrees of misbehaviour and wickedness of the people.

BINGHAM,
Orig. Ecclef.
B. VIII. c.
vii. §. 1.

EXEDRÆ. [*Lat.*] In ecclesiastical antiquity, is the general name of such buildings, as were distinct from the main body of the *churches*, and yet within the bounds of the church, taken in its largest sense. Thus Eusebius, speaking of the church

church of Paulinus at Tyre, says, 'When that curious artist had finished his famous structure within, he then set himself about the *Exedrae*, or buildings that joined one to another by the sides of the church.' Among the *Exedrae*, the chief was the *baptistery*, or place of baptism. See BAPTISTERY. Hist. Eccles. lib. x. c. 4.

EXEMPTION. In the ecclesiastical sense of the word, means a privilege given by the Pope to the Clergy, and sometimes to the Laity, to exempt, or free them, from the jurisdiction of their respective ordinaries. SOAVE'S Hist. of the Council of Trent, p. 206.

When monasteries began to be erected, and governed by abbots of great quality, merit, and figure, these men, to cover their ambition, and to discharge themselves from the subjection, which they owed to the Bishops, procured grants from the court of Rome, to be received under the protection of St Peter, and be put immediately under subjection to the Pope. This request being for the interest of the court of Rome, inasmuch as it contributed greatly to the advancement of the papal authority, all the monasteries were presently exempted. The chapters also of cathedral churches obtained Exemptions upon the same score.

St Bernard, who lived at the time when this invention was first put in practice, took the freedom to tell Pope Eugenius III, that it was no better than an abuse, and that it was by no means defensible, that an Abbot should withdraw himself from the obedience due to his Bishop; that the Church militant ought to be governed by the precedent of the Church triumphant, in which no angel ever said, I will not be under the jurisdiction of an arch-angel.

In after ages, this abuse was carried so far, that, for a small charge, private priests procured Exemptions from the jurisdiction of their Bishop. The council of Trent made a small reformation in this matter, by abolishing the Exemption of particular priests and fryars, not living in cloisters, and that of chapters in criminal causes.

EXITERIA. [Gr.] Among the antient Greeks, were oblations, or prayers, to any of the gods, ὑπὲρ τῆς ἐξόδου, for prosperous *egress*. These were offered by Generals, before they went out to the wars; by men, who were going from home; and by such as were about to make their *exit* out of the world by death. SUIDAS.

EXOCATACOELI. [Gr.] A general name, by which the antients called several grand officers of the church of Constantinople, such as the *grand master of the chapel*, the *grand steward*, &c. The *Exocatacæli* were of great authority: in public assemblies, they had the precedence of Bishops. Originally they were of the order of priests, but afterwards were only deacons.

The critics are divided about the origin of the word *Exocatacælus*. F. Goar supposes, that all the inferior clergy were called κατάκοιλοι, *catacæli*, i. e. persons of low condition, and therefore their superiors were called ἐξωκατάκοιλοι, *exocatacæli*, persons above the rank of *catacæli*. G. Corelius pretends, that the patriarchal palace, and the cells of the Monks in the service of the Patriarch, were in a very low part of the city, which, with respect to the rest, seemed a *valley* or pit, and that the above-mentioned officers had their several houses out of this valley; whence they might properly enough be called *Exocatacæli*, i. e. persons, who lived out of the valley. Lastly, Du Cange derives the appellation from their being, not only above the rank of other clerics, but seated, at church, in a more honourable place, raised for that purpose on each side of the Patriarch's throne.

EXOCIONITES or EXACIONITES. A name given to the *Arians* of the IVth century; who, being expelled the city of Constantinople, by Theodosius the Great, retired to a place, or quarter, without the city, called *Exocionium* or *Exacionium*, probably because it was adorned with (ἑξ κίωνες) *six pillars*. Codin pretends, it was so called, because there was a *column* (κίων) or statue of the Emperor Constantine, erected in the place, which was (ἐξω) *without* the city. The chronicle of Alexandria often mentions the *Arian Exocionites*, and Theophanes takes notice of them in some places. Justinian gave the Catholics all the churches of the heretics, excepting that of the *Exocionites*. CANGE, urb. Constantinop. Descript. lib. ii. In Origin.

i. e. From A.
M. 2369 to
A. M. 2514.

EXODUS. A canonical book of the Old Testament ; being the second of the *Pentateuch*, or five books of Moses. It is so called, because the principal subject of this book is the (*ἔξοδος*) *going out*, or *departure*, of the children of Israel from the land of Egypt. It comprehends the transactions of about 145 years, from the death of Joseph to the building of the tabernacle.

In this book, the sacred pen-man describes the tyranny of Pharaoh, and the bondage of the Israelites in Egypt ; the prodigious increase and multiplication of the oppressed Hebrews ; the plagues inflicted on the Egyptian king and his people, for refusing to let them go ; their departure out of Egypt, and miraculous passage through the Red-sea or *Arabian gulph* ; the overthrow of Pharaoh, and his numerous host ; the miraculous preservation of the Israelites in the deserts of Arabia ; the promulgation of the law on mount Sinai, and the erecting of a tabernacle, by the special direction and appointment of God.

Some critics pretend, there is an interruption of history, in the scripture, from the death of Joseph, with which *Genesis* concludes, to the birth of Moses, with which *Exodus* begins ; and that the history of this interval was contained in old books, which are lost, and of which there remain only the titles, and some fragments, in the sacred writers, such as *the book of the wars of the Lord*, *the book of Jasher*, and the like.

BINGHAM,
Orig. Ecclef.
B. III. c. iv.

Contr. Celf.
lib. iii.
Apol. c. 23.

EXORCISTS. An order of men, in the antient Christian Church, whose employment it was to *cast out devils*. This gift, whatever it was, was not confined to the clergy, much less to any single order among them. Origen tells us, that private Christians did, by their prayers and adjurations, dispossess devils ; and Tertullian challenges the Heathens to bring any person possessed with a devil into open court, before the magistrate, where any ordinary Christian should make him confess, that he was a devil, and not a god. The same appears from Minucius, Justin Martyr, Irenæus, Cyprian, Arnobius, and others.

Lib. xii. Tit.
1.
Lib. xvi. Tit.
2.

But, notwithstanding this, Bishops and Presbyters, for the three first centuries, were the ordinary ministers of Exorcism ; which seems to have been, originally, a miraculous power, or gift of the Holy Ghost. Afterwards, upon the withdrawing this supernatural power, which probably was by degrees, Exorcists were constituted into an order, both in the Greek and Latin Churches ; and this seems to have been done about the latter end of the IIIrd century, or beginning of the IVth. For Exorcists are frequently mentioned among the inferior orders, by writers of the IVth century, and in the Theodosian Code ; which allows them the same immunity from civil officers, as it does the other orders of the clergy.

Can. 7.

The ordination and office of an Exorcist is thus described by the fourth council of Carthage. ‘ When an Exorcist is ordained, he shall receive at the hands of the Bishop a book, wherein the forms of exorcising are written ; the Bishop saying, receive thou these, and commit them to memory, and have thou power to lay hands upon the Energumens, whether they be baptized, or only catechumens.’ These forms were certain prayers, together with adjurations in the name of Christ, commanding the unclean spirit to depart out of the possessed person. It does not appear, that the Exorcists were ordained to this office by imposition of hands ; but yet no one might exercise it, either publickly or privately, without the direction and leave of the Bishop.

Conc. Laod.
c. xxvi.

Not. in Eu-
seb. de Mar-
tyr. Palæstin.
c. ii.

Besides the exorcising Demoniacs, or persons possessed with a devil, it was likewise part of their office to exorcise the catechumens before baptism ; as Valesius informs us. But this must have been only in one of these two cases ; either, first, when a Catechumen was also an Energumen ; or, secondly, when the Exorcist was likewise made the Catechist.

Luke ix. 49.

Acts xix. 3.
Antiq. lib. viii.
c. 2.

As to the *Demoniacs*, or *Energumens*, for whose sake the order was instituted, see an account of them in the article *ENERGUMENS*.

The *Jews*, likewise, had their *Exorcists* ; some of whom, during the life of Jesus Christ, took upon them to cast out devils in his name ; which practice they continued after his death. The author of the *Acts* calls them *vagabond Jews*. Josephus relates, that a certain Jew, named Eleazar, cured the possessed by means of a ring, in which a root was set, said to have been discovered by Solomon. The smell of this root, put under the nose of the possessed person, made him fall on the ground, and the Exorcist conjured the devil, forbidding him to enter again into that body.

Exorcism makes a very considerable part of the superstition of the *Romish Church*. Whether the devil be more busy with those of that communion, than others, is a question I shall give no answer to ; but it is certain, that possessions, and agitations, real or pretended, are much more frequent among the Romanists, than any other people in the world : and this puts them upon the practice of many idle and ridiculous ceremonies, to dispossess the evil spirit.

The most infallible indications of a person's being possessed with the devil, are, according to Alet's ritual, if the person speaks, or understands, languages before unknown to him ; if he discovers secrets, or performs actions above the strength of a man ; and, lastly, if he answers difficult questions, and such as are above the reach of human comprehension. The Rituals forbid the exorcising any person, unless the Bishop's leave be first obtained. The Exorcist must prepare himself for his office by fasting and prayer. He must inform himself of the number and names of the devils lodged in the Demoniac's body ; how long he has been possessed ; and the causes of his possession. He must be very exact in all these particulars ; for the Rituals assure us, that the devils are very fond of talking at random, and endeavour, by equivocations and evasions, to parry the thrusts of an Exorcist.

When all things are prepared, the Demoniac is placed, with a crucifix in his hand, and some relics of saints on his head : he is covered with a Monk's cowl, a stole, and other sacred ornaments. He must fast and pray, and renounce all vice ; otherwise, say the Rituals, it would be doing the devil injustice, to drive him out of a body, in which he has a sort of property.

The ceremony of Exorcism is performed at the lower end of the church towards the door. The Exorcist makes the Demoniac kneel down ; and, if it be necessary, has his hands and feet tied. He then signs him with the sign of the cross, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer. After which, the Exorcist asks the devil his name, adjures him by the mysteries of the Christian religion, and forbids him to afflict the person any more. Then he repeats such passages of scripture, as may best serve to mortify the devil ; as for instance, the beginning of St John's Gospel, which mentions the incarnation of the *Word*, and the several accounts of Christ and his apostles driving out devils. Then laying his right-hand on the Demoniac's head, he repeats the form of Exorcism, as follows : ' I exorcise thee, unclean spirit, in the name of Jesus Christ. Tremble, ' O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death ' into the world, who hast deprived men of life, and hast rebelled against justice ; ' thou seducer of mankind, thou root of all evil, thou source of avarice, discord, ' and envy.' This Exorcism is repeated till the evil spirit is gone out of the possessed.

The Romanists likewise exorcise houses, and other places, which are supposed to be possessed by devils, or, as we term it, *haunted* ; and this is done in the same manner as the Exorcism of persons ; namely, by prayer, the sign of the cross, and sprinkling with holy water.

Christophilus Angelus, who was an eye-witness of the Exorcism of a Demoniac, in the *Greek Church*, gives us the following description of the operation. The patient was chained to a post, and several priests read to him, for six hours together, a considerable portion of the four gospels. They continued this discipline three days successively. In the mean time, the Demoniac cursed his maker, and swore, and made a thousand ridiculous grimaces. After the priests had done reading the gospels, another priest read to the Demoniac the Exorcisms of St Basil. The devil, at his departure, tortured the miserable wretch as much as possible, and left him motionless upon the ground.

De Statu
Græc. c. xlix.

EXPIATION. A religious act, by which satisfaction, atonement, or amends, is made for the commission of some crime, the guilt done away, and the obligation to punishment cancelled.

The method of *Expiation*, among the *Jews*, was, chiefly, by *sacrifice*. They had several kinds of *expiatory sacrifices*, for sins of ignorance, and to purify themselves from certain legal pollutions. For instance, a woman after child-birth, a leper after cleansing, and he, who had touched any thing impure, were obliged to Expiation. See EXPIATION (THE GREAT DAY OF) ; PURIFICATION ; SACRIFICE ; and SIN-OFFERING.

Levit. c. iv.
Ib. xii. 6, 7.
xiv. 4, 5.

We meet with various instances of *Expiation* in prophane history. The Phrygian, who came to the court of Cræsus, to be expiated by that prince for murder, is a well-known story. Dionysius Halicarnassæus relates, that the famous Horatius, who had murdered his sister, was obliged to pass through the forms of Expiation prescribed for involuntary murder. The ceremonies were these. They erected an altar to Juno, and another to Janus, upon which they sacrificed, and then obliged Horatius to walk (*sub jugo*) under a gallows.

There were several other kinds of *Expiation*, practised by the Greeks and Romans; of which the most general was by *ablution*, or religious washing. See ABLUTION.

EXPIATION is, by divines, figuratively applied to the pardon procured to mens sins by the merits of Christ's death.

EXPIATION (THE GREAT DAY OF). An annual solemnity of the Jews, observed upon the 10th day of the month *Tisri*, which answers to our September. The Hebrews call it *Chippur*, that is, *pardon*, because the sins of the whole people were then expiated, or pardoned. On this occasion, the high-priest laid aside his pectoral, and embroidered ephod, because it was a day of humiliation. He offered, first, a bullock and a ram for his own sins, and those of the priests: then he received from the heads of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole multitude. It was determined by lot, which of the goats should be sacrificed, and which set at liberty. After this, he perfumed the sanctuary with incense, and sprinkled it with blood. Then, coming out, he sacrificed the goat, upon which the lot had fallen. This done, the goat, which was to be set at liberty, being brought to him, he laid his hands upon its head, confessed his sins, and the sins of the people, and then sent it away into some desert place. See AZAZEL.

BUXTORF,
Synag. Jud.
c. xx.

BASNAGE,
Hist. des Juifs.
T. V. lib. vii.
c. 15.

The great day of Expiation was a day of rest, and strict fasting: they confessed themselves ten times, and repeated the name of God as often: on this day likewise they put an end to all differences, and were reconciled to each other. Many Jews spent the night, preceding the day of Expiation, in prayer and penitential exercises. It was customary for the high-priest to separate from his wife seven days before this solemnity. Upon the vigil, some of the elders attended the high-priest, and their business was to prevent his eating too much, lest he should fall asleep. He was likewise to swear, that he would not change the antient rites in any particular. On the day itself, the high-priest washed himself five times, and changed his habit as often. When the ceremony was over, the high-priest read the law, and gave the blessing to the people.

The modern Jews prepare themselves for the great day of *Expiation* by prayer, and ablution. They carry wax-candles to the synagogue: the most devout have two, one for the body, and the other for the soul. The women at the same time light up candles in their houses, from the brightness of which, and the consistency of the tallow, or wax, they form presages. The whole day is spent in strict fasting, without exception of age or sex. At the conclusion of the solemnity, the high-priest gives the blessing to the people; who return home, change their cloaths, and sit down to a good meal.

The Jews believe, that Adam repented, and began his penance, on the solemn day of *Expiation*; that, on the same day, Abraham was circumcised, and Isaac bound, in order to be sacrificed; lastly, that, on this day, Moses descended from mount Sinai, with the new tables of the law.

As sacrificing is now impracticable to the modern Jews, in regard their temple is destroyed, they sacrifice a *cock*, on this occasion, instead of the legal victims, in the manner following. The men take each of them a cock in their hands, and the women a hen. Then the master of the family walks into the middle of the room, and, repeating several verses out of the Psalms, dashes the cock thrice on the head, pronouncing these words; 'Let this cock pass as an exchange for me; let him stand in my place; let him be an Expiation for me; let death befall this cock, but life and happiness belong to me, and all the people of Israel. Amen.' This prayer is thrice repeated by the master of the family; for himself, his children, and the strangers of his family. Then they proceed to kill the cock, and throw his entrails upon the top of the house, that the crows may come, and carry them away, together

together with the sins of the family; into the wilderness: this is done by way of resemblance with the scape-goat.

It is of this fast we are to understand that passage of the *Acts*, where St Luke says, that St Paul comforted those, who were with him in the ship; *when sailing was become dangerous, because the fast was already past*. For tempests are very frequent in the month of September, in which this solemnity falls, and this was much about the time that St Paul took his voyage to Rome. Acts xxvii. 9.

EXTRAVAGANTS. Those *Decretal Epistles*, which were published after the *Clementines*. They were so called, because, at first, they were not digested, or ranged, with the other papal constitutions, but seemed to be, as it were, detached from the Canon Law. They continued to be called by the same name, when they were afterwards inserted in the body of the Canon Law. DOUGLASS, Hist. de Droit Canon.

The first *Extravagants* are those of John XXII, successor of Clement V. The last collection was brought down to the year 1483, and was called the *Common Extravagants*, notwithstanding that they were likewise incorporated with the rest of the Canon Law. See **DECRETALS**.

EXTREME UNCTION. See **UNCTION (EXTREME)**.

EZAN. [*Arab.*] A hymn, containing the profession of the Mohammedan faith, repeated five times a day, to call the people to prayers, from the highest tower of the *Jami*, called *Minare*, by the chanter *Muezin*. On Friday is added a sixth *Ezan*, called *Sella*, two hours before the noon *Namaz*; which is followed by no prayers; neither does the *Tamjid*, which is sung before the morning prayers, immediately precede these prayers; for it is as it were a doxology to God, the giver of light, and sanctifier of the sacred day. There are but two heads of confession, namely; *There is no God, but God, and Mohammed is his prophet*. To the *Ezan* is usually added; 'God is the most high; there is no god, but God, and Mohammed is his prophet; come to the place of tranquillity or integrity (meaning *Mecca*); come to the asylum of salvation.' As the Christians, when they obtain a victory, sing their *Te deum*, so the Turks, for the like success, thunder out their *Ezan* in the churches, which they immediately convert into *Jami*. Othman Hist. Part I. B. III. c. i. not. 15.

EZEKIEL (THE PROPHECY OF). A canonical book of the Old Testament. Ezekiel was the son of Buzi, of the house of Aaron. He was carried captive to Babylon with Jechoniah. He began to prophesy in the fifth year of this captivity, which is the *Æra*, by which he reckons in all his prophecies. He continued to prophesy during twenty years. He was cotemporary with Jeremiah, who prophesied at the same time in Judea. He foretold many events, particularly the destruction of the temple; the fatal catastrophe of those, who revolted from Babylon to Egypt; and, at last, the happy return of the Jews into their own land. He distinctly predicts the plagues, which were to fall upon the enemies of the Jews, as the Edomites, Moabites, Ammonites, Egyptians, Assyrians, and Babylonians. He foretels the coming of the Messiah, and the flourishing state of his kingdom. DU PIN, Canon of Scr. B. I. c. iii. §. 20.

The greatest part of this prophecy is easy, plain, and intelligible, referring chiefly to the manners and corruption of that degenerate age. Of all the prophets, Ezekiel abounds the most in enigmatical visions. His stile (in the opinion of St Jerom) is neither eloquent, nor mean, but between both. He abounds in fine sentences, rich comparisons, and shews a great deal of learning in prophane matters. The beginning and end of this book (by reason of the abstruse mysteries contained in them) were forbidden to be read by the Jews, before thirty years of age.

Ezekiel was called to be a prophet by being carried in a vision to Jerusalem, and there shewn all the several sorts of idolatry, which were practised by the Jews in that place. This makes the subject of the viiith, ixth, xth, and xith chapters of his prophecies. At the same time God promised to those of the captivity, who kept themselves from these abominations, that he would be their protector, and restore them to the land of Israel. This is his theme in the xvth, and following chapters. The xxvith, xxviith, and xxviiiith chapters contain the threatnings of God's judgments against Tyre, for insulting on the calamitous estate of Judah and Jerusalem. To these we may add his prophecy concerning the captivity of Zedekiah, contained in PRIDEAUX, Conn. P. I. B. I.

the xiith chapter ; and that against Pharaoh Hophra, king of Egypt, in the xxxiith. These are the principal prophecies of this book.

EPIPHAN. de
vit. & mort.
prophet.

It is said, that Ezekiel was put to death by the prince of his people, because he exhorted him to leave idolatry. It is pretended likewise, that his body was deposited in the same cave, wherein Shem and Arphaxad were laid, on the bank of the Euphrates. His tomb, they say, is still to be seen : the Jews keep a lamp always burning in it, and boast, that they have there the prophet's book, written with his own hand, which they read every year upon the great day of expiation.

The Jewish Sanhedrim, we are told, once took it under their consideration, whether they should not suppress the prophecy of Ezekiel, on account of the obscurity of some parts of it ; but that Rabbi Chananiah prevented this design, by offering to remove all the difficulties. His proposal, they say, was accepted, and a present was made him of three hundred tun of oil for the use of his lamp, while he was employed in this undertaking. We may easily discover, that this is a meer fable, and an hyperbole of the Talmudists.

D'HÉRBE-
LOT, Bibl.
Orient.
p. 942.

The Mohammedans relate, that the little town of Davardan having been attacked with the plague, many of the inhabitants forsook their houses, and retired into a neighbouring valley, where they all died. The people of the country round about, being informed of it, came thither, in order to bury them : but the number was so great, that they could accomplish their design no otherwise, than by shutting up the valley with two walls, where the carcases were soon consumed, and nothing left but dry bones. The prophet Ezekiel, going by this way, some years after, prayed, that God would restore these persons to life ; which happened accordingly. This fable is plainly built upon a passage in Ezekiel, where the prophet is ordered, by God, to prophesy upon certain dry bones, which were shewed to him, and which, as the prophet was speaking, began to stir, and come together, and at last were restored to life : an event, which most of the commentators believe to have happened only in idea or vision.

EZRA (THE BOOK OF). A canonical book of the Old Testament. This book, and that of *Nehemiah*, were formerly reckoned by the Hebrews to be but one : accordingly, in the Latin Bibles, they are both inscribed with the name of *Ezra*, tho' they originally belonged to distinct authors. There is no doubt that Ezra was the author of the first of them ; tho' some ascribe the six first chapters to a more antient author, because it appears, from ch. v. ver. 4. that the writer of them was at Jerusalem in the time of Darius Hystaspis ; whereas Ezra did not come thither till the reign of Artaxerxes, as appears by the beginning of the viith chapter. But this difficulty is removed, by supposing that, when the historian says, *Then said we unto them after this manner*, he speaks, not in his own person, but in the name of the Jews.

Chap. v. ver.
7.

The book of *Ezra* was written in the latter end of the author's life, and comprehends the transactions of about eighty, or (as some say) an hundred years. It includes the history of the Jews, from the time of Cyrus's edict for their return, to the twentieth year of Artaxerxes Longimanus. In this book are recorded, the number of those Jews, who returned from the captivity ; Cyrus's proclamation for the rebuilding of the temple ; the laying the foundations thereof ; the retarding of the work under the reign of two of the kings of Persia ; and, at last, the finishing of the temple, in the reign of Darius.

Chap. vii. ver.
12.

Ezra, the author of this book, was descended from Seraiah the high-priest, who was slain by Nebuchadnezzar, when he burnt the temple and city of Jerusalem. He is described as a learned man, and thoroughly skilled in the knowledge of the scriptures. He was the head, or captain, of those, who returned from the captivity, and had a full commission from Artaxerxes to settle the Church and State of the Jews, according to the laws and institutions of Moses. He continued faithfully to execute this authority for the space of thirteen years, till Nehemiah arrived with a new commission from the Persian court, for promoting the same design.

PRIDEAUX,
Connect. Part
II. B. VIII.

Part of the book of Ezra was written in the Chaldee language, viz. from the 8th verse of the ivth chapter to the 27th verse of the viith chapter : all the rest was written in Hebrew.

Id. ib. Part I.
B. V.

This illustrious Jew was the restorer and publisher of the holy scriptures, after the return of the Jews from the Babylonish captivity. In order to which, he got together

together as many copies of the sacred writings as he could, and out of them all set forth a correct edition, in the performance of which he took care of the following particulars.

First, he corrected all the errors, which had crept into those copies by the negligence or mistakes of transcribers. In the next place, he collected together all the books, of which the holy scriptures did then consist, and disposed them in their proper order, and settled the canon of scripture for his time. Thirdly, he added, in several places, what appeared necessary for the illustrating, connecting, or completing of them : of which sort we may reckon the last chapter of Deuteronomy, which gives an account of the death and burial of Moses, and which therefore could not be written by Moses himself. In the fourth place, he changed the old names of several places, that were grown obsolete, and put instead of them the new names, by which they were at that time called. Lastly, he wrote out the whole in the Chaldee character, that language having grown wholly into use among the people, after the Babylonish captivity. Whether Ezra, in this review of the scriptures, added the *vowel-points*, which are now in the Hebrew Bibles, being a question much controverted by the learned, the discussion of it does not properly belong to this place. See BIBLE.

The Jews have an extraordinary esteem for Ezra, and say, that, if the law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews. The Mohammedans call him *Ozair the son of Seraiah*. They relate of him, that, being upon the road in his return from Chaldea to Jerusalem, he took a distant view of Jerusalem, which then lay in ruins ; that it came into his mind to say, how can God restore the ruins, and revive the inhabitants of this place ? and that thereupon God immediately smote him with death, and he remained an hundred years upon the same spot of ground, without burial. They add, that, after the hundred years were expired, he rose again, like one awakened out of a dream, and, casting his eyes towards Jerusalem, beheld it rebuilt, and well-peopled ; whereupon he cried, certainly God is omnipotent, since he is able to do whatsoever he pleaseth.

D'HERBE-
LOT, Bibl.
Orient. p.
697.



F.

D'HERBE-
LOT, Bibl.
Orient.



ADHAIL. [*Arab.*] *The Virtues.* It is said in the Koran, that *God has covered the earth with the seas, and given to men the invention of ship-building to pass over them.* Besides the literal meaning of this passage, the commentators find a mystical sense in it; namely, that there are, in the soul of man, several seas, which are those of the cares and employments of life, with its afflictions and pains; and those of his passions and appetites; and that the vessels, in which men pass over these seas, are the *five Virtues.*

He, who embarks in the first of these vessels, which is a *trust in providence*, passes happily over the sea of the cares of this present life, and arrives safe in port. He, who sets sail in the second, which is a *conformity to the will of God*, escapes from the sea of affliction to the shore of joy. He, who takes his place in the vessel of *self-denial*, which is the third virtue, passes the sea of concupiscence, and lands in safety on its banks, in the exercise of an austere and penitential life. The man, who makes use of the vessel of *prayer*, which is the fourth virtue, soon leaves the dark sea of ignorance and error, and arrives at the land of light and knowledge. Lastly, he, who embarks in the fifth vessel, which is the *contemplation of the unity of God*, after having sailed a long time in the ocean of a great variety of beings, arrives at the port of union, which, collecting together the different objects, makes of them but one.

An Arabic author says, that it is true, virtue lies in the middle between two vitious extremes; but that there is as much difference between the degrees of virtue in this middle situation, as between the sun and the star Soha, which is the most obscure of the constellation of the Great Bear.

The Orientalists commonly say, that a virtuous man is a stranger in no country, and that virtue is like musk, which, tho' concealed, makes itself to be perceived by its smell; and like the sun, whose rays are not diminished by the obscurity of the clouds.

FAITH or FIDELITY. In Latin, *Fides*. This virtue, which was deified by the antient Romans, had a temple in the capitol, consecrated to her by Attilius Calatinus.

JUVEN. Sat.
I. ver. 115.

— Colitur Pax, atque Fides, victoria, virtus.

Altars to peace, Faith, valour, conquest, shine.

Her priests wore white veils: unbloody sacrifices were offered to her, and the greatest oaths were taken in her name.

Horace cloaths her in white, and places her in the retinue of *Fortune*.

Od. 35. lib. i.
ver. 21.

Te spes, & albo rara Fides colit
Velata panno.

*Sure Hope, and Faith, in white array'd,
Wait in thy train.*

The same poet makes her the *sister of Justice*:

Od. 24. lib. i.
ver. 6.

— — Justitiæ Soror
Incorrupta Fides.

Publick Faith is represented in a great number of medals; sometimes with a basket of fruit in one hand, and some ears of corn in the other; and sometimes holding a turtle-

a turtle-dove. But the most usual symbol is two hands joined together. The inscriptions are, generally, *Fides Augusti*, *Fides Exercitus*, or *Fides Militum*, &c.

FAKIRS. *Indian Monks or Fryars.* They out-do the severity and mortification of the antient *Anchorets* or *Solitaries*. Some of them make a vow of continuing all their life-time in one posture, and keep it effectually. Others never lie down, but continue in a standing posture all their lives, supported only by a stick, or rope under their arm-pits. Some mangle their bodies with scourges and knives. They look upon themselves to have conquered every passion, and triumphed over the world; and accordingly scruple not, as if in a state of innocence, to appear entirely naked in public.

Conformity of the *East-Indians* with the *Jews*, c. xxvii. *apud* Rel. Cerem. Vol. III.

The common people of East-India are thoroughly persuaded of the virtue and innocence of the *Fakirs*; notwithstanding which, they are accused of committing the most enormous crimes in private.

They have also another kind of *Fakirs*, who do not practise such severities: these flock together in companies, and go from village to village, prophesying, and telling fortunes. They are wicked villains, and it is dangerous for a man to meet them in a lone place: nevertheless the Indian idolaters have them in the utmost veneration. They make use of drums, trumpets, and other musical instruments, to rouse their souls, and work themselves up to an artificial extasy, the better to publish their pretended prophecies.

Some of the votaries of these sages most devoutly kiss their privy-parts; and they receive this monstrous declaration of respect with a kind of extatic pleasure. The most sober and discreet Indians consult them in this preposterous attitude; and their female votaries converse with them a considerable time, with the most indecent freedom.

Differt. on the Rel. of the Banians, *apud* Rel. Cer. Vol. IV.

The fire, they burn, is made of cow's dung, dried in the sun. When they are disposed to sleep, they repose themselves on cow's dung, and sometimes on ordure itself. They are so indulgent towards every living creature, that they suffer themselves to be over-run with vermin, or stung by insects, without the least reluctance or complaint.

It is more than probable, these Indian Fryars have some secret art to lull their senses asleep, in order to render themselves, in a great measure, insensible of the excessive torments, they voluntarily undergo. Ovington assures us, that 'as he was one day in an assembly of *Fakirs*, he observed, that they drank opiates infused in water; the intoxicating virtue whereof was enough to turn their brain.'

Voyages, T. II.

The garment of the chief *Fakirs* consists of three or four yards of orange-coloured linnen, which they tie round them, and a tyger's skin, which hangs over their shoulders. Their hair is woven in tresses, and forms a kind of turban. The superior of the *Fakirs* is distinguished from the rest by having a greater number of pieces in his garment, and by a chain of iron, two yards long, tied to his leg. When he designs to rest in any place, a garment is spread upon the ground, on which he sits and gives audience, whilst his disciples publish his virtues.

TAVERNIER.

Some persons of quality in India have become *Fakirs*: among others five great lords belonging to the court of Cha-gehan, Mogul of the Indies. It is said, there are about two millions of *Fakirs* in the East-Indies.

FALDISTORIUM. [*Lat.*] A portable seat, or chair, in the Pope's chapel, at Rome. I should not have descended to the mention of this piece of sacred furniture, but for the curious discovery of Casalius, who observes, that this seat, which is used for the functions of the Bishop, represents his dignity, power, and the respect due to him. That ingenious author has likewise found the independency of the Church in the figure of this episcopal seat. He observes, that it is not supported on any side, and from thence concludes, that it represents the church, which has no visible support; that is, according to this prelate, that it is not at all dependent upon men, and ought to acknowledge no other sovereignty, but that of Jesus Christ, who resigned his temporal kingdom to St Peter and his successors.

De Ritibus Eccl.

The etymology of the word is variously given. Some make it to be, *quasi Fandistorium*, i. e. the place of *speaking*: others derive it from the Saxon word *Falda*, which signifies a place *shut up*.

FAME. In Latin, *Fama*. The ancients deified the rewards of virtue, *Honour*, and *Fame*. Fame is a god mentioned by Hesiod, and was worshipped by the Athenians. As she is chiefly celebrated by the poets, the poets shall give an account of her: Virgil shall describe her person and office; and Ovid her palace and retinue. Virgil gives this picture of *Fame*.

Æn. lib. iv.
ver. 174.

Fama, malum qua non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo:
Parva metu primò; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Illam Terra parens, ira irritata deorum,
Extremam, ut perhibent, Cœo Enceladoque sororem
Progenit; pedibus celerem, & pernicious alis.
Monstrum horrendum, ingens; cui quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cœli medio terræque per umbram
Stridens, nec dulci declinat lumina somno.
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, & magnas territat urbes;
Tam ficti pravique tenax, quam nuntia veri.

*Fame, the great ill, from small beginnings grows;
Swift from the first; and ev'ry moment brings
New vigour to her flights, new pinnions to her wings.
Soon grows the pigmy to gigantic size,
Her feet on earth, her forehead in the skies.
Inrag'd against the gods, revengeful earth
Produc'd her last of the Titanian birth.
Swift is her walk, more swift her winged haste:
A monstrous phantom, horrible and vast:
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight:
Millions of op'ning mouths to Fame belong,
And ev'ry mouth is furnish'd with a tongue;
And round with list'ning ears the flying plague is hung.
She fills the peaceful universe with cries:
No slumbers ever close her wakeful eyes.
By day lofty tow'rs from her head she shews,
And spreads thro' trembling crouds disastrous news;
With court informers haunts, and royal spies;
Things done relates, not done she feigns; and mingles truth with lies.
Talk is her business, and her chief delight
To tell of prodigies, and cause affright.*

Ovid's description of the palace, or place of abode, of this chimerical deity is as follows.

Metam. lib.
xii. ver. 39.

Orbe locus medio est inter terrasque, fretumque
Cœlestesque plagas, triplicis confinia mundi;
Unde, quod est usquam, quamvis regionibus absit,
Inspicitur; penetratque cavas vox omnis ad aures.
Fama tenet, summaque domum sibi legit in arce:
Innumerosque aditus, ac mille foramina tectis
Addidit, & nullis inclusit limina portis.
Nocte dieque patent: tota est ex ære sonanti:
Tota fremit, vocesque refert, iteratque quod audit.
Nulla quies intus, nullaque silentia parte.
Nec tamen est clamor, sed parvæ murmura vocis:
Qualia de pelagi, si quis procul audiat, undis
Esse solent; qualemve sonum, cum Jupiter atras
Increpuit nubes, extrema tonitrua reddunt.

Atria turba tenent; veniunt leve vulgus, euntque;
 Mistaque cum veris passim Commenta vagantur
 Millia rumorum; confusaque verba volutant.
 E quibus hi vacuas implent sermonibus auras;
 Hi narrata ferunt alio; mensuraque ficti
 Crescit, & auditis aliquid novus adjicit auctor.
 Illic Credulitas, illic Temerarius Error,
 Vanaque Lætitia est, consternatique Timores,
 Seditioque repens, dubioque auctore Sufurri.
 Ipsa quid in cœlo rerum, pelagoque geratur,
 Et tellure videt, totumque inquit in orbem.

*Full in the midst of this created space,
 Betwixt heav'n, earth, and skies, there stands a place,
 Confining on all three, with tripple bound;
 Whence all things, tho' remote, are view'd around,
 And thither bring their undulating sound.
 The palace of loud Fame, her seat of pow'r,
 Placed on the summit of a lofty tow'r.
 A thousand winding entries, long and wide,
 Receive of fresh reports a flowing tide.
 A thousand crannies in the walls are made;
 Nor gate, nor bars, exclude the busy trade.
 'Tis built of brass, the better to diffuse
 The spreading sounds, and multiply the news:
 Where ecchoes in repeated ecchoes play;
 A mart for ever full, and open night and day.
 Nor silence is within, nor voice express,
 But a deaf noise of sounds, that never cease;
 Confused, and chiding, like the hollow roar,
 Of tides receding from th' insulted shore:
 Or like the broken thunder heard from far,
 When Jove to distance drives the rolling war.
 The courts are fill'd with a tumultous din
 Of crouds, or issuing forth, or entering in:
 A thorough-fare of news; where some devise
 Things never heard, some mingle truth with lies:
 The troubled air with empty sounds they beat,
 Intent to hear, and eager to repeat.
 Error sits brooding there, with added train
 Of vain credulity, and joys as vain:
 Suspicion, with sedition join'd, are near,
 And rumours raised, and murmurs mix'd, and panick fear.
 Fame sits aloft, and sees the subject ground,
 And seas about, and skies above; enquiring all around. DRYDEN.*

Our Poet Butler has humorously burlesqued the fabulous account of this imaginary goddess, in the following lines:

*There is a tall, long-sided dame,
 (But wond'rous light) ycleped Fame,
 That, like a thinameleon, boards
 Herself on air, and eats her words.
 Upon her shoulders wings she wears
 Like hanging sleeves, lin'd thro' with ears,
 And eyes, and tongues, as Poets list,
 Made good by deep Mythologist.
 With these she thro' the welking flies,
 And sometimes carries truth, oft lies.*

HUDIBRAS,
 P. II. Canto
 1. ver. 45.

FAMILIARS OF THE INQUISITION. In order to support the cruel proceedings of this tribunal, in Spain, great privileges are bestowed on such of the nobility, Journey to Spain in 1669, apud Rel. Cer. Vol. II. B. III.

nobility, as are willing to degrade themselves so far, as to become *Familiars* of the holy office. The king himself assumes the title, and is protector of the order.

The business of these *Familiars* is, to assist in the apprehending of such persons as are accused, and to carry them to prison; upon which occasion, the unhappy person is surrounded by such a number of these officious gentlemen, that, tho' he is neither fettered nor bound, there is no possibility of escaping out of their hands. As a reward of this base employ, the *Familiars* are allowed to commit the most enormous actions, to debauch, assassinate, and kill, with impunity. If they happen to be prosecuted for any crime, the Inquisition takes upon itself the prosecution, and immediately the *Familiar* enters himself as their prisoner; after which, he is at liberty to go where he pleases, and act in all things as if he were free.

A gentleman, a *Familiar* of the holy office at Corduba, having killed a person, the inquisitors were so strongly solicited against him, that they could not help condemning him pursuant to the laws. But the rest of the *gentlemen Familiars*, getting a horse ready for him, and a sum of money, let him privately out of prison. Another, being put in prison for having disputed on Free-will and Grace (for which any other person would have been punished with the utmost severity) was only admonished not to argue any more upon religion, and presently set at liberty.

FANATICS. The antients called those *Fanatici*, who passed their time in temples (*Fana*), and, being often seized with a kind of enthusiasm, as if inspired by the divinity they served, shewed wild and antick gestures, like *Bacchanals*. These were chiefly found in the temple of Bellona; whence Juvenal.

Sat. 4. ver.
123.

— — — — ut Fanaticus æstro
Percussus, Bellona, tuo.

— — — — As inspired
By thee, Bellona, by thy fury fired. MR DUKE.

Prudentius represents these Fanatics of Bellona cutting and flashing their arms with knives:

Votivus & cum membra detruncat dolor
Cultrum in lacertis operit Fanaticus.

Deep in his arms, with sacred phrenzy seiz'd,
The wild Fanatic drives the shining blade.

In Vit. Heliog. Shaking the head was common to the *Fanatici*. Thus Lampridius informs us, that the Emperor Heliogabalus had renounced all shame and modesty, and was arrived to that pitch of madness, as to shake his head with the gasped Fanatics.

The name *Fanaticus* was not always a term of reproach, since it was sometimes put upon the monuments of the dead. Gruter has preserved one of these inscriptions, as follows.

L. CORNELIO JANUARIO FANATICO AB ISIS SERAPIS
AB ÆDEM BELLONÆ RUFILIÆ, &c.

The best authors, however, and, among the rest, Cicero, have used the name *Fanatic* in a bad signification.

Stat. 13. Car.
II. c. vi.

Fanatic is, among us, the general name of Anabaptists, Quakers, and other sectaries, who dissent from the doctrine and discipline of the Church of England.

The poets treat such persons with great severity. Lee introduces one of them giving this description of himself, and those of his party.

Duke of
Guise.

Gospel is in my face and outward garb,
And treason on my tongue.
Saintship and zeal are still our best disguise:
We mix and join with the hot thoughtless croud;
And, quoting scriptures, which too well we know,

*With impious glosses ban the holy text,
And make it speak rebellion, schism, and murther;
So turn the arms of heav'n against itself,
And talk the croud to madnefs and rebellion.*

FAQUIRS. See FAKIRS.

FAROUC. A name, or title of honour, given to Omar, by Mohammed, on the following occasion. D'HERBE-
LOT, Bibl.
Orient.

An obstinate Mussulman having a law-suit with a Jew, the cause was heard before the tribunal of Mohammed, who decided it in favour of the Jew. The Mussulman, thinking himself unjustly condemned, appealed from the sentence of Mohammed, to Omar, who was then but a private person. Omar, having informed himself of the whole proceedings, said to the Mussulman; stay at the door till my return: soon after, appearing with a sabre in his hand, he discharged such a blow on the poor Mussulman, that he struck off his head; and then said aloud, behold what they deserve, who refuse to acquiesce in the judgment, which the Cadi has pronounced! Mohammed approved the action, and thereupon gave Omar the title of *Farouc*, which signifies *him who separates*, intimating thereby, that Omar knew as well to distinguish true from false, and just from unjust, as to separate the obstinate Mussulman's head from his body.

FARRELLISTS. A Christian sect, which sprung up in the XVIth century, so called from their founder William Farrell, a native of Dauphiny; who, about the year 1525, taught, at Geneva, the doctrine of the Samaritans, particularly against the efficacy of the sacraments. He persuaded his disciples, that a man, to save his life and goods, might deny, or dissemble, his faith before persecutors. By this means he gained over a great number of followers, who outwardly professed all sorts of religions, but secretly followed only their own doctrine, which consisted in believing alone, without being obliged to practise any good works. Calvin, whose influence in Geneva was very great, prevailed with the magistrates to banish Farrell, who retired to *Neuf-Chatel*, where he exercised the office of a minister some years, and died in 1565. PRATEOL.
Elench Hær.
FLORIM. lib.
vii. c. 7. n. 2.

FASTI. See KALENDAR.

FASTS. Days of *religious abstinence*. Such solemnities have been observed in all ages and nations, especially in times of mourning and affliction. We meet with no examples of *Fasting*, properly so called, before Moses; who yet enjoins no other than the solemn day of *Expiation*, which was generally and strictly observed. See EXPIATION (THE GREAT DAY OF). Lev. xxiii.
27, 29.

Besides the solemn *Fast of Expiation*, instituted by divine authority, the Jews appointed certain days of fasting and humiliation, called *The Fasts of the congregation*. The calamities, for which they were enjoined, were; a siege, the sword, pestilence, locusts, the caterpillar, diseases, famine, and the like. They were observed upon the second, and fifth, days of the week: they began an hour before sun-set, and continued till midnight of the following day. Upon these days, they wore sack-cloth next the skin; their cloaths were rent, and they wore no shoes: they sprinkled ashes upon their heads, and neither washed their hands, nor anointed their bodies with oil, as usual. The temples and synagogues were thronged with votaries; their prayers were long and mournful: their conversation was grave, and full of the business of the day; their countenances dejected, with all the external signs of the most serious devotion and repentance. MAIMON.
Taanih. c. ii.

The particular JEWISH FASTS are mentioned under the respective MONTHS of the JEWISH, ECCLESIASTICAL, YEAR; viz. ABIB, ELUL, TISRI, &c. which see. See also KALENDAR.

But, besides the public Fasts, which the Jews were obliged by their law to observe, there were others of a private nature, which the zealous and most pious among them prescribed to themselves. Thus the Pharisee, in the gospel, boasts, that he *fasted twice a week*: it is said, that some of the Pharisees carried the rigour of abstinence so far, as to fast four times a week. Philo, in his account of the *Essenes*, a Jewish sect, relates, that some of them would fast three days together, Luke xviii.
12.
De vit. con-
templat.

and that others would hold out six days, without taking any sustenance. I need not observe, that Philo seems to hyperbolize, it being impossible that nature could be supported under such long Fasts.

Hist. lib.
xxxvi.

Some of the antients were of opinion, that the Jews fasted every sabbath-day; among whom is Justin, who pretends, that Moses and the Israelites having wandered seven days in the deserts of Arabia, without finding any sustenance, they consecrated the seventh day, and appointed it to be a perpetual Fast. Juvenal says, the very kings of the Jews fast on the sabbath-day, and go barefooted.

Sat. 6. ver.
158.

Observant ubi Festa mero pede Sabbata reges.

*Where, on the sabbaths, kings of Jewish race,
Fasting, and barefoot, tread the sacred place.*

It is plain, these authors were misinformed; for the Jews not only do not fast on the sabbath-day, but all Fasting on that day is expressly forbidden by the rules of their doctors.

LEO of Mo-
dena, Cere-
monies of the
Jews, Part III.
c. viii.

BUXTORF.
Synag. Jud.
Part I. c. iv.

BASNAGE,
Hist. des Juifs.
T. V. lib. vii.
c. 18.

As to the *modern Jews*; on the morning of a Fast-day, they add certain confessions to their prayers, and a recital of what gave occasion to the Fast then to be celebrated. In the evening of the vigil, they sit upon the ground in the synagogue, and read the lamentations of Jeremiah. Besides the general Fasts, enjoined the whole people, there are others peculiar to the Jews of different nations. Some of the Jews, when they fast, lie upon a harder bed than usual, and change their fine sheets for coarse ones. If any one dreams of something unfortunate, as, that he sees the book of the Law burning, or the beams of his own house falling, &c. he fasts the ensuing day in the most rigid manner; being confident, that fasting will avert the omen, and prevent the ill effects of his dream. A child, who has loved his father tenderly, fasts every year upon the day of his death: and if a Jew falls sick, or is taken prisoner, he fasts, to procure either health or deliverance. The Rabbins maintain, that it is not allowable to fast in the month of March, because in that month the Israelites departed out of Egypt, and therefore it should be entirely consecrated to joy and gratitude.

The common way of fasting, among the Jews, is, to take no food, nor any drink, from the foregoing evening till after sun-set the day following. They are allowed some particular herbs, and butter, but not eggs. They must not be shaved, or powdered, or bathe themselves. They esteem *fasting* as a supplement to the old sacrifices, and place great merit in it.

CAVE, Prim.
Christ. Part I.
c. vii.
Const. Apost.
lib. v. c. 14.
& lib. vii. c.
24.
EPIPH. Hæc.
85.

The *antient Christians* had two sorts of solemn Fasts, the one *weekly*, the other *annual*. Their weekly Fasts (called *jejunia quartæ & sextæ feriæ*) were observed on wednesdays and fridays; because, on wednesday, our Lord was betrayed by Judas, and, on friday, crucified by the Jews. These Fasts lasted till the ninth hour, that is, till three o'clock in the afternoon, at which time they received the Eucharist. They called these Fasts *Stations*; and the remains of them are yet observed in our Church, which, by her XVth canon, has ordained, that *tho' wednesdays and fridays be not holy-days, yet that weekly upon those times the ministers and people shall resort to church, at the accustomed hours of prayer*. Their annual Fast was that of *Lent*; concerning which, See LENT.

TERTULL.
Apol. c. xl.

They had likewise their *occasional Fasts*, observed at extraordinary and unusual seasons, according as the variety and necessity of their circumstances required. Such were, times of great and imminent danger either to the Church or State, and times of public calamities, as plague, or persecution. These occasional Fasts were appointed by the Bishops of every Church, as they thought fit. They were called, by way of eminence, *Jejunia*.

TERTULL.
de Jejun. c.
xiii.

TERTULL.
de coron. mil.
c. iii.

Fasting on the *Lord's-day* was prohibited under pain of excommunication; because, being observed in memory of our Saviour's resurrection, it was properly a day of rejoicing. Fasting was likewise prohibited during the fifty days of *Pentecost*, or *Whitsuntide*, for a similar reason.

LEO ALLAT.
de consensu
Eccl. Occid.
& Orient. lib.
iii. c. 8.

The Fasts of the *Greek Church* are quite different from those of the *Latin*; the latter being festival-days, if compared with the former. The Greeks not only abstain from the flesh of animals, but eat no fish, contenting themselves with fruits and herbs. They censure the *Latins* very severely for fasting on saturdays, that day being, in their opinion, as much a festival, as sunday.

The Greek Monks are obliged to fast three days in every week, viz. Monday, Wednesday, and Friday. All the refreshment they take, on those days, consists of a few beans, a little broth, some roots, and a small quantity of vinegar. The day, and most part of the night, are spent in prayer, a very few hours being allowed for sleep.

The Greeks have four solemn Fasts. The first commences on the 15th of November, or forty days before Christmas: it is observed in commemoration of Moses's fasting forty days on mount Sinai. The second falls in with our *Lent*. The third is called *The Fast of the holy Apostles*, which they observe upon a supposition, that the Apostles prepared themselves, by prayer and fasting, for the promulgation of the gospel. This Fast commences the week after Whit Sunday, and continues till the festival of St Peter and St Paul. Their fourth Fast commences the 1st of August, and lasts until the 15th.

The Greeks are so superstitious and extravagant in the observation of their Fasts, that they will admit of no cases of necessity sufficient to justify a dispensation. The Patriarch himself cannot authorize any person to eat meat, when the Church has enjoined the contrary. They think it their duty to let a sick man die, on a Fast-day, rather than restore him to health by so abominable a prescription, as a mess of broth. Spon has computed, that there are but about 130 days in the year, on which meat is allowed; by which means (he observes) the Greeks, for the generality, have no other radical moisture in them, but a compound of noxious humours; and that this is the reason, they are so hot and choleric, and addicted to the most execrable oaths, and blasphemous imprecations.

The Fasts of the *Armenian Christians* are still more rigorous than those of the Greeks. During the forty days of *Lent*, they eat nothing but roots and herbs, and of those but just enough to support nature. They abstain, likewise, during that whole time, from the use of women. All their Fasts, in general, are observed with the same strictness and austerity, as that of *Lent*.

The *Romanists* distinguish between *fasting* and *abstinence*; and different days are appointed for each of them, in that Church. On their days of *fasting*, they are allowed but one meal in twenty-four hours; but, on days of *abstinence*, provided they abstain from flesh, and make but a moderate meal, they are indulged in a collation at night. The times of *fasting*, appointed by that Church, are, all *Lent*, except Sundays, the *Ember-days*, the *vigils* of the more solemn feasts, and all *fridays*, except those that fall within the twelve days of Christmas, and between Easter and the Ascension. Their days of *Abstinence* are, all the *Sundays* in *Lent*, *St Mark's day*, if it does not fall in Easter-week; the three *Rogation-days*, all *Saturdays* throughout the year, with the *fridays* before excepted, unless either happens to be Christmas-day.

The Church of England, tho' it appoints days of fasting or abstinence (for it makes no distinction between them) does not determine what food is proper for such seasons: and there is a statute, which declares, that *whoever, by preaching, teaching, writing, &c. affirms it to be necessary to abstain from flesh, for the saving of the soul of man, or for the service of God, is to be punished as a spreader of false news.* But, notwithstanding this, the Church declares, in one of her homilies, that 'fasting (by the decree of the 630 Fathers, assembled at the council of Chalcedon, which was one of the four first general councils, who grounded their determination upon the sacred scriptures, and long continued usage or practice both of the prophets, and other godly persons, before the coming of Christ; and also of the Apostles, and other devout men, in the New Testament;) is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting.' The times, she sets apart as proper for this duty, are the same with those observed in the earliest ages of the Church.

Fasting is, likewise, enjoined by the Mussulman religion. The Mohammedans have their *Lent*, which they observe in the month *Ramadhan*. It was instituted in memory of the Koran's being sent to Mohammed in that month. The Mussulman Fasts consist in neither eating nor drinking, nor sinoaking, from morning to the rising of the stars; after which they eat and drink all night. No one is excused fasting, neither women, soldiers, travellers, labourers, nor artificers; nor even the Sultan himself. The sick, who are unable to keep the Fast of *Ramadhan*, are obliged to fast some other month, after their recovery.

The

CHRIST-
ANGEL-
de Statu Græ-
corum.

RICAUT,
State of the
Gr. Ch. c. v.

RICAUT,
State of the
Armenian
Church.

5 Eliz. 5.

On Fasting,
Part I.

D'HERR-
LOT, Bibl.
Orient. p.
708.

BALDÆUS,
Idolatri of
the Indian
Pagans, Part
II. c. xv.

The Indian Pagans have several remarkable Fasts. The first is kept on the eleventh day after the new moon, and again on the eleventh day after the full moon. It is observed in memory of a young man, who, going one day to visit his mistress, and not finding a boat to ferry him over a river, laid himself down on the bank, and slept the whole day, without eating or drinking. After his death, being examined before the judge, he could produce no one good action of his life, except this accidental fasting; which however procured him admission into Paradise. They observe a second Fast, called *The Night-Fast*, in memory of a famous hunter, who, being very intent upon the sport, continued at it all night, without eating and drinking; which fasting procured him, likewise, admission into Paradise. A third Fast is observed by the women only, on the 27th day of the ninth month, because, on that day, the god Ixora killed Canteven, the god of love. These Pagans have a fourth Fast on the last day of October; on which day they go round the pagod of Vistnum an hundred times, and think they obtain thereby a general pardon for all their sins.

FATES or DESTINIES. In Latin *Parcæ*. Pagan goddesses, supposed to preside over the accidents and events, and to determine the date or period of human life.

The Pagans were strongly possessed with an opinion of the fatality of all human actions and things, and often complain, in their epitaphs, that the Fates are inexorable to the prayers and tears of mortals. They are represented as spinning the thread of human life.

OVID. ad
Liv. Aug. ver.
239.

— — — — — forores,
Pollice quæ certo pensa severa trahunt.

The Fates, who spin th' irrevocable thread.

JUVEN. Sat.
12. ver. 64.

— — — Parcæ meliora benigna
Pensa manu ducunt hilares, & staminis albi
Lanificæ.

— *The pleas'd Parcæ spun a whiter thread.* DRYDEN'S JUVENAL.

The decrees of these fatal sisters were immutable. Hence Jupiter, in Ovid, advises Venus not to attempt breaking them.

OVID. Met.
lib. xv. ver.
807.

— — — sola insuperabile fatum,
Nata, movere paras? Intres licet ipsa sororum
Tecta trium, cernes illic molimine vasto
Ex ære, & solido rerum tabularia ferro;
Quæ neque concursus cœli, nec fulminis iram,
Nec metuunt ullas tuta atque æterna ruinas.
Invenies illic incisa adamante perenni
Fata tui generis.

— — — *In vain, fair daughter, you assay
To o'er-rule Destiny's unconquer'd sway.
Your doubts to banish, enter Fate's abode,
A privilege to heav'nly pow'rs allow'd:
There shall you see the records, grav'd, in length,
On ir'n, and solid brass, with mighty strength:
Which heav'n and earth's concussion shall endure,
Maugre all shocks, eternal and secure.
There, on perennial adamant design'd,
The various fortunes of your race you'll find.* WELSTED.

The antients reckoned the Fates to be three in number, because all things have their beginning, progress, and end. Their names were *Atropos*, *Clotho*, and *Lachesis*. They were the daughters of *Erebus* and *Night*. When they spun the thread of life, *Clotho* held the distaff, *Lachesis* turned the wheel, and *Atropos* cut the thread. Plutarch tells us, they represented the three parts of the world; viz. the firmament of

of the fixed stars, the firmament of the planets, and the space of air between the moon and the earth. Plato will have it, that they represented the times past, present, and to come.

Their persons are variously described. Sometimes they are represented as old women, one holding a distaff, another a wheel, and the third a pair of scissors. Others paint Clotho in a robe of divers colours, with a crown of stars upon her head; Lachesis in a garment covered with stars; and Atropos clad in black.

Lucian places Clotho in hell, with Charon, and makes her keep a register of the ghosts, whom Charon brings over in his boat. She says to him: 'Charon, ship off this croud; in the mean time, I will stand at the wharf, and enter in my register every person's name, and place of abode.'

Al FATIHAT. [*Arab.*] The title of the first chapter of the *Koran*. The word signifies *Preface* or *Introduction*. The whole chapter consists of but the following short prayer. 'Praise be to God, the lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those, to whom thou hast been gracious; not of those, against whom thou art incensed, nor of those, who go astray.'

This chapter is held in great veneration by the Mohammedans, who give it several other honourable titles; as, the chapter of *prayer*, of *praise*, of *thanksgiving*, of *treasure*, &c. They esteem it as the quintessence of the whole *Koran*, and often repeat it in their devotions, both public and private, as the Christians do the *Lord's-Prayer*. SALE'S *Koran*.
BOBOVIUS,
de precib.
Mohammed.
P. III. &c.

FAUNALIA. [*Lat.*] Antient Roman festivals, in honour of the god *Faunus*. The first was observed on the *Ides* of February.

Idibus agrestis fumant altaria Fauni.

OVID. *Fast.*
lib. ii. ver.
193.

*On th' Ides, the sylvan Faunus we invoke,
And joyful bid his rustic altars smoke.*

The second was observed on the 16th of the Calends of March.

*Tertia post Idus — — — — —
— — & Fauni sacra bicornis erunt.*

Ibid. ver.
267.

*Pass but three mornings since the Ides came in,
And horned Faunus' sacred rites begin.*

A third was observed on the *Nones* of December. Horace gives us a gay description of this latter festival.

*Ludit herbosus pecus omne campo,
Cum tibi Nonæ redeunt Decembres;
Festus in pratis vacat otioso
Cum bove pagus.
Inter audaces lupus errat agnos:
Spargit agrestes tibi sylva frondes:
Gaudet invisam populisæ fossor
Ter pede terram.*

Od. 18. lib.
iii. ver. 9.

*Or'e grassy plains the wanton flocks,
The village with their idle ox,
Sport or'e the fields, all gaily drest,
When cold December brings again thy feast.
The lambs 'midst ravenous wolves repose;
The wood to thee spreads rustic boughs;
The ditcher, with his country jug,
Now smiles to dance, where once he dug.* CREECH.

The principal sacrifices on this occasion were *lambs* and *kids*.

HOR. Od. 4.
lib. i. ver. 11.

Nunc & in umbrosis Fauno decet immolare lucis,
Seu poscat agna, five malit hædo.

*A lamb to Faunus: if he most approves
A kid, a kid must stain the groves.* CREECH.

See FAUNUS.

FAUNI. In English, *Fauns*. A kind of rural deities, among the antient Romans. They were the sons of *Faunus*, King of the Latins. They were represented with horns on their heads, sharp-pointed ears, and the rest of their bodies like goats.

OVID. Met.
lib. vi. ver.
392.

— Ruricolæ fylvarum numina Fauni,
Et Satyri fratres.

*The Fauns, and sylvan deities, that rove,
With kindred Satyrs, in the shady grove.*

Ovid calls them *Plebeian gods*:

In Ibin, ver.
79.

Vos quoque Plebs Superum, Fauni!

And you, ye Fauns, Plebeian deities!

The *Fauni*, when they met any persons, would terrify and stupify them with their very look, and were the frequent causes of miscarriage to big-bellied women.

OVID. Ep. 4.
ver. 49.

Aut quas femideæ Dryades, Faunique bicornes
Numine contactas attonuere suo.

*Or whom the nymphs and horned Fauns affright,
And strike with strange amazement at their sight.*

They were thought to inhabit the woods and mountains, together with the *Nymphs* and *Satyrs*.

LUCRET.
lib. iv. ver.
584.

Hæc loca capripedes Satyros, Nymphasque tenere,
Finitimi fingunt; & Faunos esse loquuntur;
Quorum noctivago strepitu, ludoque jocanti
Adfirmant vulgo taciturna silentia rumpi.

*The vulgar, and the neighbours, think, and tell,
That here the nymphs, and Fauns, and Satyrs dwell,
And that their wanton sport, and loud delight,
Break thro' the quiet silence of the night.* CREECH.

These deities were called *Fauni*, à *fando*, from *speaking*; because they were wont to speak and converse with men. An instance of this is given in the voice, that was heard from out of the wood, in the battle between the Etrurians and Romans, for the restoration of the Tarquins, and which encouraged the Romans to fight. See FAUNUS.

FAUNUS. A Pagan deity of the antient Romans. He was worshipped, together with his sons the *Fauni*, only in Italy, being wholly unknown to the Grecians.

Faunus was the son of Picus, king of the Latins, who reigned in Italy about the time that Orpheus brought the rites of Bacchus into Greece.

— — Fauno Picus pater.

VIRG. *Æn.*
lib. vii. ver.
48.

From Picus Faunus came — —

Faunus introduced religion, and the worship of the immortal gods, amongst the people of Italy. It was he, who instituted human sacrifices, in honour of the god Saturn. He likewise taught the people of Italy many useful things relating to husbandry and agriculture. Dionysius Halicarnassæus says, Faunus was the son of Mars, and that he reigned in Italy, when Evander landed there. The same historian adds, that the common opinion was, that Faunus was that wild god, whose voice was heard by night, in the forests, and frightened people.

Virgil makes Faunus a god of oracles and predictions. His son Latinus consulted him, on occasion of a prodigy.

At rex, sollicitus monst'ris, oracula Fauni
Fatidici genitoris adit, lucosque sub alta
Consultit Albunea; nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.
Hinc Italæ gentes, omnisque OEnotria tellus
In dubiis responsa petunt.

Id. ib. ver. 81.

*Latinus, frightened with the dire ostent,
For counsel to his father Faunus went;
And sought the shades renown'd for prophecy,
Which near Albunea's sulph'rous fountain lie.
To these the Latian, and the Sabine land,
Fly, when distress'd, and thence relief demand.* DRYDEN.

Horace makes this deity the guardian and protector of men of wit.

Me truncus illapsus cerebro
Sustulerat; nisi Faunus ictum
Dextra levasset, Mercurialium
Custos virorum.

*Od. 17. lib.
ii. ver. 27.*

*My head had felt a falling oak;
But Faunus did divert the stroke;
Faunus, the wits' kind guardian god.* CREECH.

The same Poet addresses an ode to this deity, and recommends to him the care of his estate.

Faune, Nympharum fugientum amator,
Per meos fines, & aprica rura,
Lenis incedas, abeasque parvis
Æquus alumnis:
Si tener pleno cadit hædus anno,
Larga nec defunt Veneris sodali
Vina crateræ, vetus ara multo
Fumat adorc.

*Od. 18. lib.
iii.*

*Faunus, that flying nymphs pursues,
And courts as oft as they refuse;
If yearly ridglings stain thy grove,
If the large bowl, the friend of love,
Still flows with wine; if pray'rs invoke,
And thy old shrine with odours smoke;
Defend my fields, and sunny farm,
And keep my tender flocks from harm.* CREECH.

Faunus

Faunus is represented, by Ovid, with horns upon his head, and crowned with the pine-tree.

Epist. OEnon.
Parid. ver.
137

Cornigerumque caput pinu præcinctus acuta
Faunus.

Faunus, whose branching front the pine-tree shades.

LILL. GY-
RALDUS.

FAVOUR. In Latin *Favor*. A fabulous deity, called by some the daughter of *Fortune*; by others, the offspring of *beauty*; and by others, the child of *wit*. Apelles represented her, in a picture, with *flattery* walking before her; *riches*, *pride*, *honour*, and *pleasures*, surrounding her; and *envy* at her heels. The goddess was painted with *wings*, to represent her swiftness in turning about at every caprice or change of fortune; and *blind*, to shew that she is not capable of distinguishing her friends.

FAUSTITAS. See **FELICITY**.

FEAR. In Latin, *Metus*, *Pavor*, or *Timor*. The antient Pagans deified this passion of the human mind. Tullus Hostilius brought the worship of this deity to Rome. The *Ephori* of Sparta erected a temple to *Fear*, near their tribunal, to strike an awe into those, who approached it. *Fear* was, likewise, worshipped at Corinth. The poets did not forget this imaginary deity. Virgil places her in the entrance of hell, in company with diseases, old-age, &c.

Æn. lib. vi.
ver. 273.

Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus, & ultrices posuere cubilia curæ;
Pallentesque habitant morbi, tristisque senectus,
Et *Metus*, & maleuada fames, ac turpis egestas, &c.

*Just in the gate, and in the jaws of hell,
Revengeful cares, and sullen sorrows dwell,
And pale diseases, and repining age,
Want, Fear, and famine's unresisted rage.* DRYDEN.

Ovid places her in the retinue of *Tisiphone*, one of the *Furies*.

Metam. lib.
iv. ver. 483.

— — — — Luctus comitatur euntem,
Et *Pavor*, & Terror, trepidoque infania vultu.

*Fear, and dismay, and agonizing pain,
With frantic rage, compleat her loveless train.* EUSDEN.

P. GIRY,
Myſteres de
l'Eglise.

FEAST OF GOD. In French, *Fête de Dieu*. A solemn festival in the Romish Church, instituted for the performing a peculiar kind of worship to our Saviour in the Eucharist. It is observed on the thursday after the octaves of Whitsuntide. Its institution is ascribed to Pope Urban IV, in the year 1264. The office for the solemnity was drawn up by the famous Thomas Aquinas. The Church being, at that time, disturbed by the faction of the Guelfs and Gibelines, Pope Urban's Bull for this festival was not every where obeyed. Afterwards, at the general council of Vienne, in 1311, under Pope Clement V, the kings of England, France, and Arragon, being present, this Bull was confirmed, and ordered to be every where observed. In 1316, Pope John XXII, to heighten the solemnity, added an *octave* to it, and ordered the holy sacrament to be carried in procession.

FEASTS or FESTIVALS. Days of *Religious Feasting*. Such solemnities have obtained in every age, and nation.

Festivals, among the *antient Grecians*, were instituted upon various accounts. First, in honour of the gods, especially if they had conferred any signal favour on the public, or on private persons. Secondly, in order to procure some especial favour from the gods, or to appease their anger, in times of public calamity.

Thirdly,

Thirdly, in memory of deceased friends, or of those, who had done any remarkable service to, or died valiantly in defence of their country. Fourthly, as a time of ease and rest from labour.

Originally, the Greeks had few or no festivals, except those after harvest or vintage, at which time they feasted on the fruits they had gathered, esteeming it a kind of offering to the gods. In later ages, as the number of gods increased, and the old frugal way of living was altered, the number of festivals was enlarged, and games, processions, and other ceremonies were introduced, to the vast charge of the public. The Athenians, who had twice as many gods as any other city, had proportionably more festivals. They were celebrated with the utmost splendor and solemnity. The shops and courts of judicature were shut up; the labourers rested from their work, and nothing appeared but pleasure and jollity.

ARISTOT.
Ethic. ad
Nicomach.
lib. viii. c. 9.

XENOPH. de
Repub.
Athen.

The *antient Romans* had a great number of Festivals, as appears from their kalendar. On these days labourers and artificers rested from their work. However some necessary things were allowed to be done; and these are specified in the following verses.

Quippe etiam festis quædam exercere diebus
Fas & jura finunt: rivos deducere nulla
Religio vetuit; segeti prætereundum sepem;
Insidias avibus moliri; incendere vepres;
Balantumque gregem fluvio mersare salubri:
Sæpe oleo tardi costas agitator aselli,
Vilibus aut onerat pomis.

VIRG. Georg.
lib. i. ver.
268.

No laws, divine or human, can restrain
From necessary works the lab'ring swain.
Ev'n holidays and feasts permission yield
To float the meadows, or to fence the field;
To fire the brambles, snare the birds, and steep
In wholesome water-falls the woolly sheep.
And oft the drudging ass is driven, with toil,
To neighb'ring towns, with apples and with oil. DRYDEN.

They called their Festivals by the name of *Feriæ*, which signifies *days of rest*. They were of four sorts. First, *Feriæ Stativæ*, i. e. *immoveable Feasts*, or such as fell always on the same day of the year. These were marked in the kalendar. Secondly, *Feriæ Conceptivæ*, i. e. *moveable Feasts*, appointed on uncertain days, at the pleasure of the Pontiffs. Thirdly, *Feriæ Imperativæ*, or *extraordinary holidays*, kept, by public authority, as the occasions of the common wealth required. And fourthly, *Feriæ Nundinales* or *Nundinæ*; which were days for fairs, and extraordinary markets.

Before the Roman kalendar was made public, it was the business of the *Curiones* to give public notice of the Festivals to be observed in each month. The *Feriæ Imperativæ* and *Conceptivæ* were declared, by an herald, in all public places, in these words; *Lavatio deûm matris est hodie*; *Jovis Epulum cras est*; and the like.

The particular Festivals of the Greeks and Romans are mentioned under their respective articles; which see.

We meet with no account of any public and solemn Festivals, in the *Jewish* history, before the times of Moses; but each family had its Feasts, and its sacrifices, when it was thought proper. Thus Abraham made a great feast, when Isaac was weaned; i. e. he made a great repast and a sacrifice; for these two things always went together in their feasts. There are several other instances of private feasting, but none of public, before Moses.

Genes. xxi. 8.

The *Jews* had three solemn Feasts, appointed by their law; viz. The *Passover*, the Feasts of *Pentecost*, and of *Tabernacles*. In the command, as also in the obedience paid to it, the Jews remark divers miracles. 1. That their frontiers, in time of war, were never invaded, during the celebration of any of these Festivals, tho' they were left without defence. 2. No woman ever miscarried, at that time, by the smell of the burnt-sacrifice. 3. No man ever stumbled in Jerusalem, at that time. 4. No man ever complained, that he could not find any fire to roast his

Exod. xxiii.

17.

Deut. xvi.

16.

JURIEU,

Hist. des Dog-

mes, &c. P.

II. c. ix.

lamb. 5. Or that he could not meet with a bed in Jerusalem. 6. Or that he was straitly lodged.

The particular Jewish Festivals are described under their respective articles; which see.

BINGHAM,
Orig. Ecclef.
B. XX. c. vii.

HOSPIN. de
Festis Christ.
c. iv.

CAVE, Pri-
mitive Christ-
ian. P. I. c.
vii.

In the *antient Christian Church*, besides the Festivals, which peculiarly related to our Lord's OEconomy on earth (such as the *Nativity, Easter, Pentecost, &c.*) there was another sort, instituted by the Church in honour of the apostles and martyrs. The first original of these Festivals is not certainly known; but learned men commonly carry it as high as the II^d century. These they called their *Natalitia* or *Birth-days*, meaning not their natural birth, but their nativity to a glorious crown in the kingdom of Heaven. They were celebrated at the graves, or monuments, of the martyrs, and were mostly confined to those particular churches, where the martyrs lay buried. For which reason it was customary for every church to have its particular *Fasti* or *Kalendar* of martyrs, in which was a distinct narrative of the acts and sufferings of each martyr; and these acts and sufferings were commonly read in the church on the anniversary commemoration and proper festival of the martyr. To these they commonly added a panegyric oration, or sermon, on the virtues of the martyr. They observed the *vigil*, or eve, of these Festivals with psalmody and prayer, till break of day.

SOZOM. lib.
vi. c. ii.

Another sort of Festivals, observed by the antient Christians, were annual thanksgiving days for favours and blessings vouchsafed by God to his Church. Thus the Church of Alexandria kept an anniversary thanksgiving, on the 21st of July, for their deliverance from a terrible earthquake, in the reign of Julian. Among these we may reckon the thanksgivings for signal victories of the emperors, which generally lasted no longer than the life of the emperor, on whose account they were instituted.

Dissert. on the
Cerem. of the
Rom. Cath.
apud Rel. Cer.
T. II.

In the *Romish Church*, there are, *double-feasts, half-double* and *simple feasts*. The name of *double-feasts* is given to those, whose service is fuller and more solemn than the rest: the other denominations take their rise from similar reasons, the chief difference between them being the greater or less solemnity used in them. The churches are embellished, and the altars adorned, according to the rank each saint holds in his respective church. All high Festivals have an *octave*, consisting of the Feast itself, and the seven following days.

2 & 3 Edw.
VI. c. i. & xix.
5 & 6 Edw.
VI. c. iii.

In *Italy*, certain Festivals are celebrated, which occur only in the kalendar of the *lovers* of that country. To understand this, you are to know, that when a lover is desirous of giving his mistress the highest testimonies of his gallantry, he immediately makes her the idol of his devotion; he has vespers, and even masses, said in her honour. For this purpose he makes choice of the festival of some saint, whose name she bears; and, tho' the saint has the name, they manage matters so, that the devotion of the festival is plainly relative to the lover's mistress.

When, upon the *Reformation*, the liturgy of the *Church of England* was settled, the observation of Festivals was enjoined by several statutes, which were revived in the first year of Q. Elizabeth, and continued in the first year of K. James. And when, upon the Restoration, K. Charles II issued out a commission for revising the Liturgy, the alterations made in it were synodically agreed upon, and confirmed by the King and Parliament, as the *Act of Uniformity* testifies.

The particular Christian Festivals, antient and modern, Romish and Protestant, &c. are found under their respective articles; which see.

The Festivals of the Pagan nations, in the several quarters of the world, are almost innumerable. However the more remarkable of them are described under distinct articles; which see.

See also the article KALENDAR.

FEAVER. In Latin, *Febris*. The antients deified the *diseases*, as well as the *passions* and affections of men. Virgil places them in the entrance into hell.

Æn. lib. vi.
ver. 273.

Vestibulum ante ipsum, primisque in faucibus Orci

Pallentes habitant Morbi.

*Just in the gate, and in the jaws of hell,
Sickness and pale diseases ever dwell.*

Among these, *Feaver* had a temple on mount Palatine, and two more in different parts of antient Rome; and there is still extant an inscription to this goddess: VAL. MAX.
lib. ii. c. 5.

FEBRI. DIVÆ. FEBRI. SANCTÆ. FEBRI. MAGNÆ.
CAMILLA. AMATA. PRO. FILIO. MALE. AFFECTO.

This folly is branded by Prudentius:

In Hamarti-
genia.

Par furor illorum, quos tradit fama dicatis
Consecrasse deas, Febrem, Scabiemque facellis.

*Nor less their madness, who in temples placed
Feaver and itch, with shrines and altars graced.*

FECIALES. [*Lat.*] A college of priests, instituted at Rome by Numa, and consisting of twenty persons, selected out of the best families. Their business was to be arbitrators of all matters relating to war and peace, and to be the guardians of the public faith; for which reason Varro derives their name from *Fides*, and others à *fœdere faciendo*. It is probable, they were ranked among the officers of religion, to procure them the more deference and authority, and to render their persons more sacred among the people. DIONYS. HA-
LICARN. Li-
VIUS. & al.
ALEX. ab
Alex. lib. v.
c. 3.

If the common-wealth had received any injury from a foreign state, they immediately dispatched these officers, to demand satisfaction; who, if they could not procure it, were to attest the gods against the people and country, and to denounce war; otherwise they confirmed the alliance, or contracted a new one; which they ratified by sacrificing an hog.

In the reign of Ancus Martius, the Latins having made incursions upon the Roman frontiers, the *Feciales* were sent to denounce war against them. One of these holy heralds, having a pointed javelin in his hand, cried with a loud voice: 'Hear, Jupiter, and thou, Juno; hear, Quirinus, and ye gods of heaven, earth, and hell; I take you to witness, that the Latin people is unjust; and, as this people has committed outrages against the Roman people; the Roman people, and my self, with the consent of the Senate, declare war against them.'

FEKI (THE BLIND MEN OF). A society of *Devotees*, in Japan, consisting of *blind men* only, who acknowledge for their founder a Japonnese, named *Kakekigo*, who supported a rebel, named *Feki*. After the death of *Feki*, and the ruin of his party, the Emperor endeavoured to gain over *Kakekigo*, not doubting but that he would be as vigilant and sincere in the service of his lawful sovereign, as he had been in supporting a rebel. But the brave Japonnese, refusing the Emperor's offers, tore out his own eyes, and presented them to the monarch, with this declaration; *To demonstrate to you, Sir, how conscious I am of your generous deportment towards me, I give you the strongest proof of it possible, by making you a free present of those eyes, which gaze on you with detestation.* It is in memory of this blind hero, that the order of *Feki* was instituted, about the year 1150. KÆMPFER,
Hist. Jap.

Before the institution of this society, there had been another of the same kind, founded by a son of one of the Emperors of Japan, who, falling in love with a most beautiful princess, whom death untimely cut off, bewailed the loss of her so incessantly, that his tears deprived him of sight. But this institution was quite eclipsed by the order of *Feki*, and became neglected.

These orders of blind men, in Japan, resemble the college of *Quinze-vingt*, founded, at Paris, by St Lewis, for three hundred gentlemen, whose eyes the Saracens had put out.

FELICITY. In Latin, *Felicitas*. The antient Pagans deified *Felicity*, or *Happiness*. Lucullus built a temple to this deity. She had another, erected by Lepidus. The Greeks paid divine worship to *Macaria*, daughter of Hercules, the same as *Felicitas*. This deity is often pictured upon medals, and generally with a *Cornucopia* in one hand, and a *Caduceus* in the other. The inscriptions are, *Felicitas Temporum*, *Felicitas Augusti*, *Felicitas publica*, &c.

Horace

Horace mentions this deity under the name of *Faustitas*, and represents her as a rural goddess.

Od. 5. lib. iv.
ver. 17.

Tutus bos etenim rura perambulat,
Nutrit rura Ceres, almaque Faustitas.

*King of the Meads, the ox in safety reigns,
While Faustitas and Ceres guard the plains.*

FERALIA. [*Lat.*] A festival of the antient Romans, observed, on the 11th of February, in honour of the *Manes*, or ghosts of their deceased friends and relations. The ceremony consisted of little offerings or presents at their graves.

OVID. Fast.
lib. ii. ver.
533.

Est honor & tumulis, animas placare paternas,
Parvaque in extructas munera ferre pyras.
Parva petunt manes; pietas pro divite grata est
Munere; non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsæ fruges, parvaque mica falis.

*Tombs have their honours too: our parents crave
Some slender present to adorn their grave.
Slender the present, which the ghosts we owe;
These powers observe not what we give, but how:
No greedy souls disturb the happy seats below.
They only ask a tile, with garlands crown'd,
And fruit and salt to scatter on the ground.* KENNEDY.

This festival was instituted by Numa. During the celebration of it, marriages were forbidden, and the temples of other divinities shut up, because they fancied that, during this festival (which continued eleven days) the ghosts suffered no pains in hell, but were permitted to wander about their graves, and feast upon the meats prepared for them:

OVID. Fast.
lib. ii. ver.
557.

Dum tamen hæc fiunt, viduæ cessate puellæ,
Expectet puros pinea tæda dies — —
Dî quoque templorum foribus celentur opertis,
Thure vacent aræ, stentque sine igne foci.
Nunc animæ tenues & corpora sancta sepulchris
Errant, nunc posito pascitur umbra cibo.

*No genial couch receives the blushing maid;
For purer days the sacred rites are stay'd.
No votaries now the heav'nly powers invoke;
The temples shut, the altars cease to smoke.
Each flitting ghost its monument attends,
Regaled with off'rings of surviving friends.*

It is pretended, that, this Feast having been neglected for some years, all the graves were seen on fire, and the ghosts were heard, in the night-time, complaining of being forsaken. But, upon the revival of it, with more devotion and exactness, these prodigies ceased.

FERIÆ. See FEASTS.

DIONYS.
HALICARN.
LIVIVS. &
al.

FERIÆ LATINÆ. The *Latin Festival*. It was instituted by Tarquinius Superbus, who, having overcome the Tuscans, made a league with the Latins, and proposed to them to build a temple, in common, to *Jupiter Latialis*, in which both nations might meet, and offer sacrifice for their common safety. For this purpose, they made choice of mount *Albanus*, as the center of both nations, and built thereon a temple, and instituted an annual sacrifice, at which they swore mutual and eternal friendship.

At this festival, a white bull was sacrificed in common; and each town, both of the Latins and Romans, provided a certain quantity of meat, wine, and fruits, for the feast. At first, the solemnity continued but one day: after the expulsion of the kings, the senate added a third, a fourth, and so on to ten days.

FERONIA. The Pagan goddess of woods and orchards. This deity took her name from the town *Feronia*, situated at the foot of mount Soracte, in Italy, where was a wood and a temple consecrated to her. This town and wood are mentioned by Virgil, in the catalogue of Turnus's forces.

— — — — — viridi gaudens Feronia luco.

Æn. lib. viii.
ver. 800.

Feronia, famous for it's green retreat.

Strabo relates, that those, who sacrificed to this goddess, walked barefoot upon burning coals, without being hurt. She was the guardian-deity of freed-men, who received their cap of liberty in her temple.

FESTIVALS. See **FEASTS.**

FETICHES. Particular deities of the negroes of Guinea. Every one has a different sort, according to the direction of their *Mafoucki*, or priests. They ascribe all their good fortune to these *Fetiches*, and make libations of palm-wine in honour of them. There are some particular birds, as also the sword-fish, which they look upon as *Fetiches*. Certain trees, likewise, bear the same venerable denomination, and are esteemed the guardian-gods of the hills. The negroes perform their sacrifices at the foot of these trees. Such high mountains, as have been struck with thunder, are looked upon as habitations of the *Fetiches*. They likewise reckon certain stones in the number of the *Fetiches*. They place *Fetiches*, or household gods, before their doors; and these are made in the form of grapples or hooks.

OVINGTON'S
Travels to
Surat, &c.

PURCHAS.

Besides these larger *Fetiches*, they have several of a smaller size, which they carry about them, consisting of bawbles, which the priests, after having consecrated them, sell to the negroes. These they wear about their necks, or under their arm-pits. They pray to them night and morning, and dress them in the gayest attire they can procure.

On the day, which answers to our Sunday, the negroes assemble together about a sacred tree, called *The tree of the Fetiche*. At the foot thereof they place a table, adorned with boughs, and covered with palm-wine, rice, millet, &c. The day is spent in dancing about the tree, to the sound of drums and other instruments of brass. Their priest sits near a kind of altar, upon which he offers sacrifice to the *Fetiche*. He dips a wisp of straw into a pot, full of a certain liquor, in which there is a serpent; and with this he sprinkles the people. The ceremony is closed with loud acclamations and clapping of hands.

The *tree of the Fetiche* serves in the nature of an oracle, and is consulted on all important occasions; in order to which, they erect a small pyramid of ashes, in which they plant a bough of the tree, which they sprinkle with water: after which, they pretend, the *Fetiche* delivers his answers by the mouth of a black dog.

A zealous missionary, in that country, demolished as many *Fetiches* as he could meet with, and substituted *crosses*, or *crucifixes*, in their room; threatening the ignorant natives, that, if they presumed to approach, or touch them, without the utmost reverence, and on their bended knees, they should be struck dead that very moment; which terrified, and sent them howling home, in great disorder and confusion.

FIDELITY. See **FAITH.**

FIDIUS. An ancient deity of the Romans and Sabines, who respected him as the protector of the mutual *Faith*, which ought to be observed between the two nations.

nations. He had a temple at Rome on mount *Quirinalis*, where his festival was kept every year upon the nones of June.

There is still extant, at Rome, an antient marble, consisting of three figures, under a kind of canopy. At the right hand stands *Honour*, represented under the figure of a middle-aged man. At the left is *Truth*, like a woman crowned with laurel, holding *Honour* by the hand. Between them both is *Love*, under the shape of a young child. The inscription is :

SIMULACRUM FIDII.

This deity was likewise called *Sanctus* or *Sancus*, and *Semo*. This we learn from Ovid.

Fast. lib. vi.
ver. 213.

Quærebam Nonas Sanco Fidione referrem,
An tibi, Semo pater ; cum mihi Sancus ait :
Cuicumque ex illis dederis, ego munus habebo :
Nomina trina fero ; sic voluere Cures.
Hunc igitur veteres donarunt æde Sabini,
Inque Quirinali constituere jugo.

*In doubt I stood, whether the Nones to give
To Sancus, Semo, or to Fidius :
When Sancus thus ; whose name so'er you chuse,
Mine is the day, for all the names are mine.
The Sabines hence the three-nam'd god ador'd,
And on the mount Quirinal placed his Fane.*

We meet with these three names joined together in old inscriptions : e. g.

SEMONI SANCO DEO FIDIO SACRUM.

FIENDS. See DÆMONS.

Hist. des Ord.
Relig. T. II.
c. xliii.

FILLES-DIEU. [*Fr.*] A religious order of nuns, in France. As they antiently called the *hospitals* by the name of *Hôtels-Dieu*, i. e. *God's Houses*, so they called those, who lived in them, *Enfans-dieu* or *Filles-Dieu*, i. e. *God's children*, or *God's daughters*.

There are several houses of *Filles-dieu*. St Lewis established one at Paris, in the year 1232, in which he placed two hundred nuns, under the jurisdiction of the Bishop of Paris ; who, seeing that a great number of them were dead of the plague, and that the price of provisions was considerably increased since their institution, reduced their number to sixty, without diminishing their yearly rents. This monastery being demolished, for fear it should serve as a place of retreat to the English, who were entered into France, the nuns were transferred to another in the same city. But, their number continually decreasing, and being at last reduced to four only, the nuns of the order of *Fontevraud* obtained a grant of their monastery, in 1483 ; which they have kept to this present time, under the name of *Filles-dieu*.

There is another house of *Filles-dieu* at Rouen. They received great benefactions from St Lewis, and Queen Blanche his mother. They have always followed the rule of St Augustin. The same name is likewise given to the *hospitallers* of the *Hôtel-dieu* of Orleans. This house was formerly an infirmary of the canons of the cathedral, who still pretend to a kind of jurisdiction over it.

These nuns are not obliged to fast, even on the days appointed by the Church, on account of their laborious employ in attending the sick. They neither sing, nor recite any office, in publick, or in private. Those of them, who can read, repeat the penitential psalms once a week. They observe a very strict silence in the church, and in the refectory during dinner. See FONTEVRAUD (THE ORDER OF).

FIRE. This *element* is sufficiently relative to the *history of religion*, to deserve particular notice. And,

First,

First, We read of the *sacred Fire* in the first temple of Jerusalem; concerning which the Jews have a tradition; that it came down from heaven. It was kept with the utmost care; and it was forbidden to carry any strange fire into the temple. Outram pretends, that this sacred Fire was extinct in the time of Ahaz, when he shut up the temple of Jerusalem. The Jews have several refined speculations touching this Fire: they pretend, that it was the Fire of the pillar of a cloud, which went before the Israelites in the desert; also that it was an emanation of the divine splendor. Buxtorf says, it was kept up by no other fuel than the offerings. But there seems to be no foundation for these conceits.

JURIEU,
Hist. des Dog-
mes, &c. P.
II. c. vii.
De Sacrificiis.

Dissert. de
Igne sacro.

It is a question, whether this *sacred Fire* was in the second temple? The answer is, that it certainly was not. It is one of the five things, which the Hebrews confess were wanting in the second temple. There are authors, however, who pretend, that this Fire had been hid by the sacrificators, and that, upon the return from the captivity, it had been found like water congealed. A certain rabbin is introduced, in the Talmud, saying, that he himself had seen the sacred Fire, in the second temple, *cubans ut canis*, lying on the ground like a dog, whereas, in the first temple, it was seen, *recubans ut leo*, couched like a lion.

2 Maccab. i.
18, &c.

Another miracle, in relation to this sacred Fire, is, that, in the tabernacle before the building of the temple, the altar of burnt-offerings, tho' made only of cedar, covered with a thin plate of brass, was not burnt by it. A third miracle is, that the rain never put it out, tho' the altar was set in the open air. The fourth miracle is, that the column of smoke, arising from it, always went perpendicular upwards, whatever wind happened to blow.

The *Pagans* had their *sacred Fires*, which they kept in their temples with the most religious care, and which were never to be extinguished. — This *perpetual Fire* is reckoned among the furniture of the temple, which the ghost of Hector brought to Æneas in a vision.

Sic ait, & manibus vittas, vestamque potentem,
Æternumque adytis effert penetralibus ignem.

VIRG. Æn.
lib. ii. ver.
296.

*He said, and brought me, from their blest abodes,
The venerable statues of the gods;
With antient Vesta from the sacred quire,
The wreaths, and relicks of th' immortal Fire.* DRYDEN.

Numa was the first, who built a temple to *Fire*, as a *goddess*, at Rome, and instituted an order of priestesses for the preservation of it. See VESTALS.

It is well known, that *Fire* was the god of the *Chaldeans*, who, being persuaded that it was the supreme god, sent it all over the world, to make trial of its superiority over the gods of all other nations; in which expedition it met with a memorable defeat by the contrivance of an Egyptian priest; concerning which, see CANOPUS.

The *Magi*, one of the two antient sects of the Persians, were worshippers of *Fire*. Zoroastres made an alteration in this religion; for, whereas they used to erect altars, on which their sacred Fire was kept, on the tops of hills, and in the open air, where their religious worship was often interrupted by rain and storms, and the sacred Fire extinguished, he ordered *Fire-temples* to be built every where, for the greater convenience of public worship. Zoroastres pretended, that, being taken up into heaven, he heard God speaking to him out of a bright flame of Fire, and that therefore *Fire* was the truest image of the divine presence. See MAGIANS.

HYDR., Re-
lig. vet. Perf.
c. i.

The Greeks and Armenians keep up a ceremony, called the *Holy Fire*, upon a persuasion, that, every Easter-Eve, a miraculous Fire descends from heaven into the holy sepulchre, and kindles all the lamps and candles there. On this occasion, the church of the holy sepulchre is crowded by a numerous and distracted mob, who run round the sepulchre, crying out *Huia*, which signifies *this is he*, by which they assert the verity of the Christian religion. After this they act the most antick tricks, dragging one another along the floor, and tumbling round the sepulchre. Then they make a solemn procession, with standards, crucifixes, &c. After which, a pigeon is secretly let fly, to deceive the people into an opinion that it is a visible descent of the Holy Ghost. The procession being over, all the candles and lamps in the holy sepulchre are extinguished. Then the Greek Patriarch, and the principal Armenian

MAUN-
DRELL,
Journey from
Aleppo to Je-
rusalem, p.
94.

nian Bishop, enter the holy sepulchre, shutting the door after them. In a few minutes, the door is opened, and the two miracle-mongers come out with blazing torches in their hands, which they hold up at the door of the sepulchre, whilst the people throng about, every one striving to light their candle at the holy flame. Those, who get the Fire, immediately apply it to their beards, faces, and bosoms, pretending that it will not burn like an earthly flame. It is the opinion of these poor people, that, if they can but have the happiness to be buried in a shroud smutted with this celestial Fire, it will certainly secure them from the flames of hell.

FIRMAMENT. See HEAVEN.

MAIMONID.
in Temedim
& Mosaphim.

FIRST-FRUITS. In Latin, *Primitiæ*. So the *Hebrews* called those *oblations*, which they made to God, consisting of part of the fruits of their harvest, as an acknowledgment of the sovereign dominion of God, the giver of all good things. They were offered in the temple, before any part of the crop was touched; for which reason they were called *First-Fruits*. The first of these *First-Fruits* was offered in the name of the whole nation, being either two loaves of bread, or a sheaf of barley, which was gathered on the 15th of *Nisan* in the evening, and threshed in the court of the temple. When it was cleaned and winnowed, they roasted three pints of it, and pounded them in a mortar. Then, adding oil and incense to it, the priest took the offering, and, waving it before the Lord towards the four parts of the world, threw a handful of it into the fire upon the altar, and the rest was his own.

Besides the *First-Fruits*, offered in the name of the whole nation, every private person was obliged to bring his *First-Fruits* to the temple. The scripture prescribes neither the time nor the quantity. The Rabbins say, they were obliged to bring at least the sixtieth part of their harvest. These *First-Fruits* consisted of wheat, barley, grapes, figs, apricocks, olives, and dates. They were carried in procession by a company of twenty-four persons, preceded by an ox, appointed for sacrifice, his horns gilded, and crowned with olives. These oblations are enjoined by the Mosaiscal Law, *Exod.* xxii. 29.—xxiii. 19.

Num. xv. 19,
20.

PHILO, de
premiis Sa-
cerdot.

There was, besides, another sort of *First-Fruits*, which were paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or Levite, who dwelt in the place. If there was no priest or Levite there, it was cast into the oven, and consumed by the fire. This is one of the three precepts peculiar to the women, because they generally are the persons, who make the bread. These offerings made a considerable part of the revenues of the Hebrew priesthood.

Can. Apost.
c. iv. Constit.
lib. ii. c. 25.
Conc. African.
c. iv.

Epist. 80.

Lib. viii. c.
40.

First-Fruits are frequently mentioned, in antient *Christian* writers, as one part of the Church-revenues. Several rules are laid down in the antient canons concerning these offerings: particularly, one of the councils of Carthage enjoins, that they should consist only of grapes and corn; which shews, that this was the practice of the African Church. Nazianzen mentions likewise the *First-Fruits* of the wine-press, which were to be dedicated to God. The author of the *Constitutions* has a prayer, or invocation, to be used at the dedication of the *First-Fruits*.

26 Hen. VIII.
cap. 3.

First-Fruits, in the *Church of England*, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's books. These were given, in antient times, to the Pope, throughout all Christendom, and were first claimed by him, in England, of such foreigners as he bestowed benefices on, by way of provision: afterwards they were demanded of all other Clerics, on their admission to benefices. But, at the *Reformation*, they were taken from the Pope, and vested in the king.

GULIELMUS
de Nangis,
ad an. 1349.

FLAGELLANTES. [Lat.] *Whippers*. Those persons, who lash, or whip, themselves upon a religious account. This odd kind of discipline is said to have began at Perugia, in the year 1260, where a great number of men walked in procession, having their backs naked, and publicly lashing themselves till the blood came. They were preceded by priests carrying the cross. This custom, in a short time, spread through Italy into Germany, where some publicly maintained, in their sermons, that there was no remission of sins without *flagellation*. These

Enthusiasts

Enthusiasts caused great disorders, raising seditions, massacring the Jews, and plundering the laity. Philip de Valois, King of France, by advice of his clergy, stopped their coming into his dominions: and Clement VI, having notice of these practices, passed a censure upon all religious *whipping*, and condemned it as contrary to the law of God, and dangerous to the peoples souls.

FLAMINES. [*Lat.*] An order of *Priests*, among the antient Romans, instituted (according to Plutarch) by Romulus, and (according to Livy) by Numa. They were originally three, *viz.* *Flamen Dialis*, or the *Flamen* of *Jupiter*; *Flamen Martialis*, or the *Flamen* of *Mars*, and *Flamen Quirinalis*, or the *Flamen* of *Quirinus*. They were chosen by the people; and their inauguration was performed by the sovereign pontiff. Afterwards, their number was increased to fifteen, the three first of whom, who were taken from the senate, were called *Flamines Majores*, and the twelve others, taken from the people, *Flamines Minores*.

The *Flamen Dialis* was a very considerable person at Rome, and subject to certain laws, which distinguished him from the rest. 1. He was forbidden to ride on horseback. 2. To see an army ranged in order of battle. 3. To swear. 4. He could make use of but one sort of ring, bored through in a particular manner. 5. He could not have any knot, either in his sacerdotal bonnet, or in his girdle, or any where else. 6. None but a freeman was allowed to cut his hair. 7. He was not permitted to touch a goat, raw flesh, ivy, or a bean, or so much as to pronounce their names. 8. He was not allowed to prune a vine. 9. The feet of his bed was to be dawbed with wet dirt. 10. The cuttings of his nails and hair were to be buried under an oak. 11. He could not put off his tunick, but in a covered place, that he might not appear naked *sub dio*. 12. At feasts, he took place of every one but the *Rex Sacrificulus*. 13. If his wife died, he lost the dignity of *Flamen*. 14. He could not be divorced from his wife. 15. He was forbidden to approach any place, where was a wood-pile for burning the dead. 16. He was not to touch a dead person.

A. GELLIIUS;
lib. x. c. 5.

The *Flamen Martialis* was the second in dignity, and was, likewise, to be of a Patrician family. He was not allowed to go out of Italy; for which reason Cæcilius Metellus, the sovereign pontiff, would not let Aulus Posthumus, Consul and *Flamen Martialis*, go from Rome, to carry on the war in Africa. The *Flamen Quirinalis* was under the same restrictions.

There were, likewise, *Flamines*, ordained for the emperors, after they were ranked among the gods. The Emperor Augustus had one, called *Flamen Augustalis*.

The *Flamines majores* wore the robe edged with purple, like the great magistrates, had an ivory chair, and sat in the senate. They had a cap or bonnet, peculiar to them. They wore a little band of thread (*filamen*) about their head; from whence (according to Varro) they had their name.

There were, likewise, *Flaminicæ*, or priestesses, who were the wives of the *Flamines Diales*. Their habit was flame-coloured, and on it was painted the image of a thunder-bolt. They wore on their head-dress green oak-boughs. They were not allowed to go up three steps of a ladder, nor to adorn and comb their hair, when they went to the ceremony of throwing the *Argei* (or figures of men made of rushes) from the bridge *Sublicius* into the *Tyber*. The *Flaminicæ* are often mentioned in inscriptions.

Id. Ibid.

FLINS. An idol of the antient Vandals, who inhabited that part of Germany, now called *Lusace*. This word, in the Saxon language, signifies a *stone*, and was applied to this god, because he was represented by a great stone, shaped in the figure of death, covered with a long cloak, holding a stick in its hand, with a blown bladder, and a lion's skin over its shoulder. Those Barbarians believed, that this deity will hereafter restore them to life again.

Chron. Saxo-Germ.

FLORA. A Pagan deity of the antient Romans. She was the goddess of *flowers*.

Flora quibus mater præspersgens ante viai
Cuncta coloribus egregiis & odoribus implet.

Lucret. lib.
v. ver. 738.

*Then mother Flora, to prepare the way,
Makes all the fields look glorious, green, and gay,
And freely scatters, with a bounteous hand,
Her sweetest, fairest flowers o're the land.* CREECH.

The ancients made her the wife of *Zephyrus*, intimating by this match, that *Flora*, of the natural heat of the plant, must concur with the influence of the warmest wind, or *Zephyrus*, for the production of flowers.

Varro reckons *Flora* among the ancient deities of the Sabines, who were received in Rome, when the Sabines were united to the Roman people. Ovid says, her Greek name was *Chloris*, and that the Latins changed it into *Flora*.

Fast. lib. v.
ver. 195.

*Chloris eram, quæ Flora vocor : corrupta Latino
Nominis est nostri litera Græca sono.*

Epit. divin.
instit. c. xx.

Lactantius (upon what foundation, is uncertain) pretends, that *Flora* was a woman of a scandalous life, and that, having amassed a great estate by her leudness, she made the Roman people her heir, on condition that they celebrated annual games in honour of her : but that the senate, growing ashamed of this practice, agreed to deify her, and, taking occasion from her name, made her the goddess of flowers. See the following article.

FLORALIA or **FLORALES LUDI**. [*Lat.*] Annual games, among the ancient Romans, instituted, in honour of the goddess *Flora*, in the year of the city 513. They began to be celebrated on the 4th of the kalends of May, and were continued to the kalends.

OVID. Fast.
lib. iv. ver.
947.

Exit & in Maias sacrum Florale Kalendas.

They were instituted in order to obtain a fruitful year, by the influence of this goddess.

Id. lib. v. ver.
327.

*Convenere patres, &, si bene floreat annus,
Numinibus nostris annua festa vovent.
Annuius votis : Consul cum Consule Lænas
Posthumio ludos persolvere mihi.*

Here the Poet not only recounts the design of the institution, but mentions the very consuls, who first celebrated the *floral games* ; namely, M. Pompilius Lænas, and L. Posthumius Albinus.

The *Floralia* were celebrated in the *Campus Martius*, being first proclaimed by sound of trumpet. During the celebration, the *Ædiles* scattered beans and pease, and other pulse among the people. At these games, harlots danced naked, playing a thousand lascivious tricks.

General Hi-
story of Chi-
na, &c. Vol.
III. p. 35,
&c.

FO or **FŌE**. An idol of the Chinese. He was originally worshipped in the Indies, and transported from thence into China, together with the fables, with which the Indian books were filled.

They relate, that *Fo* was born in that part of the Indies, which the Chinese call *Obung tien cho* ; that his father was king of this country, and that his mother, when she conceived him, almost constantly dreamed, that she had swallowed an elephant. He was no sooner born, than he stood upright, and walked seven paces, pointing with one hand to the heaven, and with the other to the earth, uttering distinctly these words ; *There is none but my self, in the heaven, or on the earth, that ought to be adored.* At the age of seventeen, he married three wives ; and, at the age of nineteen, he retired to a solitary place, and put himself under the guidance of four philosophers. At thirty, he was wholly inspired by the divinity, and looked upon himself as a god. He is said to have performed most wonderful things, which the Chinese have described in several volumes, and represented by cuts.

It is scarcely credible, how many disciples this chimerical god gained; for they reckon eighty thousand, who were busy in spreading his tenets all over the East. Among these, there were ten of greater distinction, who published five thousand volumes in honour of their master.

Finding himself near death, he declared to his disciples, that, till that moment, he had concealed the truth in figurative and metaphorical expressions, but that now he would reveal the mysteries of his doctrine. 'Learn then (said he) that the principle of all things is emptiness and nothing; from nothing all things proceeded, and into nothing all will return; and this is the end of all our hopes.' But some of his disciples adhered to what he had formerly taught them, and their doctrine is directly opposite to atheism. However the last words of this impostor laid the foundation of that celebrated distinction, which is made in his doctrine, of exterior and interior.

His disciples, after his death, published a great number of fables concerning him, and easily persuaded the people, that their master had been born eight thousand times, that his soul had successively passed through several different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c. In consequence of this persuasion, these different creatures, through which the soul of *Fo* was said to have passed, were worshipped in several places; and this greatly increased the number of idols in China.

There are in every province of China certain mountains, whereon there are idol-temples, which have greater credit than the rest. The Chinese go in pilgrimage to these temples; and, when they arrive at the foot of the mountain, they kneel down, and prostrate themselves at every step they take in ascending it. Those, who cannot go these pilgrimages, purchase a large printed sheet, in the middle of which is the figure of the god *Fo*, to which they pay their adoration. See the following article.

FO (THE SECT OF). Idolaters in China, who worship the god *Fo*. This sect was introduced into that kingdom, about the year of Christ 65, by the Emperor *Ming ti*, who, recollecting a sentence, which Confucius had often repeated, viz. *That the most holy was to be found in the West*, sent ambassadors into the Indies, to discover who this saint was, and to seek for the true law, which he taught. The ambassadors supposed they had found him among the worshippers of the idol *Fo*; and this gave occasion to the introducing of that religion into China. See the preceding article.

General History of China, &c. Vol. III. p. 34, &c.

The *sect* of *Fo* consists of two branches. The one adheres to the last words of *Fo*, when he was dying, and consequently are a sect of *atheists*. The latter perseveres in the first errors their master had taught, which are directly opposite to atheism. Among these are the *Bonzes*. See BONZES.

Some endeavoured at a reconciliation between these two parties, by distinguishing the doctrine of *Fo* into *exterior* and *interior*. The first was more suited to the capacities of the people, and prepared their minds to receive the second, which was suited to none but elevated minds. The exterior doctrine (said they) is, with respect to the interior, what the frame is, with respect to the arch, which is built upon it: the frame is only necessary to support the stones, while the arch is building, and, when that is finished, becomes useless; in like manner the exterior doctrine is laid aside, when the interior is embraced.

The *exterior doctrine* contains the principles of the morality of the *Bonzes*. They teach, that there is a great difference between good and evil; that there are rewards and punishments after death; that the god *Fo* was born to save the world, and expiate the sins of men; that there are five precepts to be observed; the first is, not to kill any living creature; the second, not to take what belongs to another; the third prohibits impurity; the fourth, lying; and the fifth, drinking wine. They likewise teach a transmigration of souls.

As to the *interior doctrine*, very few are allowed to be acquainted with its mysteries. It is the same, which was taught by *Fo* in the last moments of his life, and which his disciples, whom he trusted most, have taken care to explain and propagate. They teach, that a *Vacuum*, or nothing, is the principle of all things; that beings differ from one another only by their shape and qualities; that, in order to become like the first principle, we must accustom our selves to do nothing, to desire nothing, to perceive nothing, to think on nothing; that all holiness consists

in

in ceasing to be, and being swallowed up by nothing, and all virtue in a suspension of all thought, and an annihilation of all the faculties of the soul; that, when a man has once attained this happy state, he will meet with no farther vicissitudes or transmutations, but will be perfectly like the god *Fo*.

This doctrine is not without its followers even at court. The Emperor *Kao Tsong* resigned his crown to his son, that he might entirely addict himself to these stupid and senseless meditations. The greatest part of the learned have opposed this sect, and, among others, a famous *Calao*, called *Poei quei*, a zealous disciple of *Confucius*. However, it has been hitherto tolerated, either through fear of exciting commotions among the people, or because it has had some secret protectors among the learned themselves.

Relig. Cerem.
T. IV.

FOQUEQUIO. So the *Buddhists*, a religious sect of Japan, call the book, which contains the principles of their religion. It is held in such veneration among them, that they are not permitted to lay it carelessly on the ground, or any other indecent place. The common beggars learn by heart select passages out of this book, which they pronounce with an audible voice before passengers.

FONT. In the Christian sense of the word, is a large basin, in which water is kept for the baptizing of infants, or other persons. It is so called, probably, because, in the beginnings of Christianity, Baptism was usually performed at *springs* or *fountains*. When churches came to be built, the place of baptism was a building distinct from the church, called the *Baptistery*. In process of time, the *Font* was brought into the church-yard, and afterwards into the body of the church; where it now stands, but at the lower end, to intimate, perhaps, that Baptism is the rite of admission, or entrance into the Christian Church.

In the primitive times, *Fonts* were very large and capacious, both for the convenience of immersion, or plunging the Catechumens into the water (which was the ancient custom) and because (the stated times of baptism returning so seldom) there were usually great numbers to be baptized at the same time. In the middle of them was a partition, the one part being designed for the men, and the other for the women. But immersion being now discontinued, and Baptism being administered at all times, and to single persons, *Fonts* of a much smaller size are sufficient.

Ad An. 417,
554, 558.

TILLEM.
Hist. Eccles.
T. X. p. 678.

Baronius mentions several miraculous *Fonts*, which, at Easter (one of the stated seasons of baptism) were spontaneously filled with a sufficient quantity of water for baptizing all the Catechumens. There having been an error committed, during the pontificate of Sixtus, in the celebration of Easter (it being held on the 25th of March instead of the 22d of April) God was pleased to give a convincing proof of the mistake; for the *Fonts* of a certain village, which always used to be miraculously filled at Easter, were, that year, not filled until the 23d of April.

Can. 81.

Rational. Di-
vin. offic. lib.
vi. c. 82.

The canons of our Church require, that there be, in every church, a *Font* made of stone; because, says *Durandus*, the water, which typified baptism in the wilderness, flowed from a rock; or because Christ is in scripture called the *corner-stone*, and the *rock*. See **BAPTISTERY**.

Hist. des Ord.
Relig. T. VI.
p. 83.

Fontevraud (THE ORDER OF). A religious order in the Romish Church. Its founder was the blessed Robert d'Arbrissel, about the latter end of the XIth century. He was a doctor in the university of Paris, and was made vicar to the Bishop of Rennes, with an absolute power in that diocese. He made use of this authority for the restoring of ecclesiastical discipline, recovering the possessions of the Church, and reforming the conduct of the clergy. His Bishop being dead, he retired to the city of Angers, where he taught divinity for some time: but, designing to devote himself entirely to God, he resolved to leave the world, and retired into the forest of Craon, towards the frontiers of Maine, where he lived in the practice of the greatest austerities. The fame of his virtues drew great numbers to him, and his preaching soon filled the forest with anchorites. In the year 1094, he caused a monastery to be built in the forest of Craon, for the reception of his disciples, to whom he gave the rule of St Augustin. He was for some time their superior, and at first they lived only upon alms, and eat nothing but roots.

Robert, being obliged, by order of Pope Urban II, to preach up the crusade, resigned this monastery to the Bishop of Angers, and, taking some of his disciples along with him, began to preach in the towns and villages, and many were induced to forsake all, and follow him. In the year 1099, he pitched upon a place, called *Fontevraud*, on the borders of Anjou and Poitou, where he built some cells or cottages, to shelter his disciples from the weather. The example of these new Anchorets, whose regularity and virtues were remarkable, soon attracted many more. Robert rejected none, but admitted persons of all ages and conditions; and this obliged him to build several monasteries within one and the same enclosure. Afterwards a large church was built in common for all the monasteries. This was the original of the famous abbey of *Fontevraud*, the foundation whereof was laid soon after the holding of the council of Poitiers, which was in the year 1100.

Robert put his congregation under the protection of the Holy Virgin and St John the Evangelist, intending that Jesus Christ's recommending them to one another should be the model of the relation he appointed between the men and the women of his order; and that the respect, which the men, who represented St John, should pay to the superiours of the women, should be a real submission to her authority, declaring her their superior both in spirituals and temporals. Having settled his institute, he left *Fontevraud*, and went into Poitou, to continue his missions. In 1106, he returned to his monastery, with Pope Pascal II's bull, approving his order. His followers increasing, he made several new settlements, particularly in the forest of Loges, in the diocese of Angers; at Chauzenois in Tourain; at la Puye in Poitiers; and some other places. The last settlement he made was at Haute-Bruyere, eight leagues from Paris, in the diocese of Chartres.

Before his death, he drew up the statutes of his order. He enjoined perpetual abstinence from flesh. The nuns were to keep silence always, and their faces to be always covered with their veils. Their habit was to be a long garment, made of the meanest stuff of the country. They were forbidden to wear gloves. They were not to go out of the cloister upon any account, without the abbess's leave. When they died, they were to be wrapped in a hair-cloth. The Monks were to live in common. They were to go, on Sundays, to the monastery of nuns, to hear mass. They could not admit any into their order, that privilege belonging to the abbess. They wore a leathern girdle, at which hung a knife and sheath.

Robert d'Arbrissel, in his life-time, saw above 3000 nuns in the single monastery of *Fontevraud*. But the number increased after his death, amounting to between four and five thousand. In length of time, the abbey declined; for, in the year 1297, it consisted but of 360 persons. This order gained so much reputation, that whole monasteries, of different orders, embraced that of *Fontevraud*.

In the year 1177, some nuns of this order were brought into England, by order of King Henry II, who gave them the monastery of Ambresbury in Wiltshire. They had two other houses, here; the one at Eton, the other at Westwood in Worcestershire.

FORDICIDIA. [*Lat.*] A festival of the antient Romans, celebrated on the 17th of the Kalends of March. It was instituted by Numa, on occasion of a general barrenness of the cattle, and had its name from the Latin *Forda*, which signifies *a cow with calf*, because, on this festival, they sacrificed such animals.

Tertia post Veneris cum lux surrexerit Idus,
Pontifices forda sacra litate bove. - - -
Pars cadit arce Jovis; ter denas Curia vaccas
Accipit, & largo sparsa cruore madet - - -
Rege Numa, fructu non respondente labori,
Irrita decepti vota colentis erant. - - -
Faunus adest, oviumque premens pede vellera duro,
Edidit a dextro talia dicta toro:
Morte boum tibi, rex, Tellus placanda duarum:
Det sacris animas una necata duas. - - -

OVIN. Fast.
lib. iv. ver.
629.

Extā bovis dantur gravidæ; felicior annus
Provenit, & fructum terra pecusque ferunt.

*When the third rising morning gives the day,
In sacrifice a pregnant heifer slay.
Part in Jove's temple bleeds; on Jove they call;
The blood of thirty stains the Capitol.
Numa was king; the husbandman his toil
Employ'd in vain on an ungrateful soil.
Faunus appear'd, and thus the god decreed;
A pregnant cow to mother earth must bleed.
A pregnant cow, in sacrifice, is slain,
And the year smiles with cattle and with grain.*

FORNACALIA. [*Lat.*] An antient Roman festival, instituted by Numa, in honour of *Fornax*, the goddess of *Ovens*. At this feast, certain cakes were made, and offered in sacrifice before the ovens.

OVID. Fast.
lib. ii. ver.
525.

Facta Dea est Fornax; læti Fornace coloni
Orant, ut fruges temperet illa suas.
Curio legitimis tunc Fornacalia verbis
Maximus indicit, nec statā sacra facit.

*Fornax is made a goddess of the plains,
And pray'd to, for their fruits, by simple swains.
The Curio does the festal day enjoin;
The swains with rural honours grace her shrine.*

FORNAX. See the preceding article.

FORTUNE. In Latin, *Fortuna*. The antient Greeks and Romans made a goddess of *Fortune*, which is, in reality, nothing more than a sudden and unexpected event of things, arising from chance.

The Greeks had many temples dedicated to *Fortune*, under the name of *τύχη*. The poet Pindar makes her one of the *Parcæ*, or *Destinies*, and the daughter of Jupiter. Ancus Martius, king of the Romans, was the first, who built a temple, at Rome, to this deity, under the title of *Fortuna virilis*, the *virile* or *courageous Fortune*, because courage, no less than good Fortune, is requisite to the obtaining victories. Servius Tullus built a temple to *Fortune*, at the Capitol, under the title of *Primogenia*. The Romans gave several other appellations to *Fortune*, and consecrated temples to her under various names, such as FORTUNA LIBERA, REDUX, PUBLICA, EQUESTRIS, &c.

There was a statue of *Fortune* at Athens, holding betwixt her arms Plutus, the god of riches. She is represented, on medals, holding in one hand a horn of plenty, and in the other the helm or rudder of a ship, and sitting upon a globe, to denote that she governs the world. Sometimes she stands by a wheel, to denote her instability and inconstancy. Apelles drew her sitting, and, being asked the reason, answered, because she had never been yet at rest. There was a brazen statue of *Fortune*, in a temple built to her by Sylla at Præneste, so finely gilt, that, to express any thing that was well gilt, it was said, it had been gilt at Præneste.

Horace's description of this goddess, and her great power, is too beautiful to be omitted, or curtailed.

Od. 35. lib. i.

O Diva, gratum quæ regis Antium,
Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos:
Te pauper ambit sollicita prece,
Ruris colonus; te dominam æquoris,
Quicumque Bithyna laceffit
Carpathium pelagus carina.

Te Dacus asper, te profugi Scythæ,
 Urbesque, gentesque, & Latium feror,
 Regumque matres barbarorum, &
 Purpurei metuunt tyranni - - -
 Te semper anteit sæva necessitas,
 Clavos trabales, & cuneos manu
 Gestans athena, nec severus
 Uncus abest, liquidumque plumbum.
 Te spes, & albo rara fides colit
 Velata panno; nec comitem abnegat,
 Utcunque mutata potentes
 Veste domos inimica linquis.
 At vulgus infidum, & meretrix retro
 Perjura cedit; diffugiunt cadis
 Cum fæce ficcatis amici,
 Ferre jugum pariter dolosi.

*Great goddess, Antium's guardian pow'r,
 Whose force is strong and quick to raise
 The lowest to the highest place;
 Or with a wond'rous fall
 To bring the haughty low'r,
 And turn proud triumphs to a funeral:*

*The lab'ring swain thy aid implores;
 His pray'rs are mix'd with fear and hope,
 On thee depending for his crop;
 The merchants thee confess,
 When far removed from shores,
 And bow to thee the mistress of the seas.*

*To thee their vows rough Germans pay;
 To thee the wand'ring Scythians bend,
 Thee mighty Rome proclaims a friend;
 And for their tyrant sons
 The barb'rous mothers pray
 To thee, the greatest guardian of their thrones - - -*

*Necessity still walks before,
 And leads the way with pois'nous breath,
 And all the instruments of death;
 Sharp swords, and wheels, and racks,
 That flow with putrid gore,
 Her brazen hand, to fright the nations, shakes.*

*Sure hope, and friendship cloathed in white,
 Attend on thee; they still remain
 The chiefest glories of thy train;
 Tho' you enraged retreat,
 And with a hasty flight,
 Thy garment changed, forsake the fallen Great.*

*But the base crowd, the perjur'd whore,
 And, when the casks of wine are dry,
 The false pretenders quickly fly;
 They all refuse to bend
 With the declining poor,
 And take the heavy yoke to ease their friend. CREECH.*

Juvenal makes Fortune the deity of Fools.

Nullum numen habes, si sit prudentia; sed te
 Nos facimus, Fortuna, Deam, cœloque locamus.

Sat. x. ver.
 Fortune 365-

*Fortune was never worshipp'd by the wise,
But, set aloft by fools, usurps the skies.* DRYDEN.

I shall subjoin a description of this imaginary goddess from a poet of our own.

*On high, where no hoarse winds, nor clouds resort,
The hoodwink'd goddess keeps her partial court :
Upon a wheel of Amethyst she sits,
Gives and resumes, and smiles and frowns by fits.
In this still labyrinth, around her lie
Spells, fittres, globes, and schemes of Palmistry.
A sigil in this hand the gypsy bears,
In t'other a prophetic sieve and shears.* GARTH'S Dispensary.

D'HERBE-
LOT, Bibl.
Orient.

FOSSOUS AL HEKAM. [*Arab.*] A book of mystical divinity, among the Mohammedans, which, they pretend, was dictated, or inspired, or sent from heaven, by their false prophet, to *Ebn al Arabi*, a doctor of Damascus, in the year of the Hegira 627. It contains 27 *Hekam*, or *instructions*; each of which is attributed to one of the antient patriarchs or prophets, excepting the last, which belongs to Mohammed, and is entitled *Hekam Ferdiat Mohammediat*. The Mussulman doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it, as being full of superstition and falsehood.

MATTH.
PARIS, P.
286.

FRANCISCAN MONKS or FRIARS-MINORS or GREY-FRIARS. Religious, of the order of St Francis.

St Francis was born at *Assisium*, in the province of Umbria, in Italy, of noble parentage, but much more renowned for his holy life. He renounced a considerable estate, with all the pleasures of the world, to embrace a voluntary poverty, and live in the practice of the greatest austerities. Going barefoot, and embracing an apostolical life, he performed the office of a preacher on Sundays and other festivals, in the parish churches. In the year 1206 or 1209, designing to establish a religious order, he presented to Pope Innocent III a copy of the rules he had conceived, praying that his institute might be confirmed by the Holy See. The Pope, considering his despicable appearance, and the extreme rigour of his rules, bid him go find out swine, and deliver them the rule he had composed, as being fitter for such animals than for men. Francis, being withdrawn, went and rolled himself in the mire with some swine, and, in that filthy condition, again presented himself before the Pope, beseeching him to grant his request. The Pope, moved hereby, granted his petition, and confirmed his order.

From this time Francis became famous throughout all Italy, and many persons of birth, following his example, forsook the world, and put themselves under his direction. Thus this order of Friars, called *Minors*, spread all over Europe; who, living in cities and towns, by tens and sevens, preached in the villages, and parish churches, and instructed the rude country people. Some of them likewise went among the Saracens, and into Pagan countries, many of whom obtained the crown of martyrdom.

It is pretended, that, a little before the death of St Francis, there appeared wounds in his hands and feet, like those of our Saviour, continually bleeding, of which, after his death, there appeared not the least token. He was buried in his own oratory at Rome, and his name was inserted in the catalogue of saints.

After the death of St Francis, Pope Innocent prescribed certain rules for the better regulation of the *Friars Minors*. They were allowed to preach in the cities and villages, but were to instruct rather by the gravity of their behaviour, and the meanness of their habit, than by sharp rebuking words. They were not to direct their reproofs to particular persons, nor reveal confessions, tho' they were gone to remote parts. They were to rest contented with meanness and poverty, never to aspire to immunities or dignities, nor intrude themselves to preach, or give advice, without the request or consent of others.

The rule of the *Franciscans*, as established by St Francis himself, is, briefly, this. They are to live in common, to observe chastity, and pay obedience to the Pope,

and to their superiors : Those, who are admitted into the order, are first to sell all they have, and give it to the poor : they are to perform a year's noviciate, and, when admitted, never to quit the order upon any account. The priests are to perform divine office according to the order of the holy Roman Church : They are to fast from the feast of *All Saints* till the *Nativity*. The Monks of this order are never to ride, except some manifest necessity, or infirmity, oblige them to it. They are upon no account to receive any money, but to live upon alms, which they may confidently ask. They are to keep no suspicious company, nor to have any familiarity with women. Their habit is to consist of a tunic, a hood, a cord for a girdle, and a pair of drawers ; and they are allowed to mend their habits with a piece of sackcloth, or other mean stuff.

The first monastery of this order was at *Monte Soubazo*, in Italy, where the Benedictins of that place gave St Francis the Church, called *Portiuncula*. Soon after, convents were erected in other places ; and afterwards St Francis founded others in Spain and Portugal. In the year 1215, this order was approved in the general Lateran council. Then St Francis, returning to *Affissium*, held a general chapter, and sent missions into France, Germany, England, and other parts. This order made so great a progress in a short time, that, at the general chapter held at *Affissium* in 1219, there met 5000 Friars, who were only deputies from a much greater number. There are at present above 7000 houses of this order, and in them above 115000 Monks ; there are also above 900 monasteries of Franciscan nuns. This order has produced four Popes, 45 Cardinals, and an infinite number of Patriarchs, Archbishops, and two Electors of the empire ; besides a great number of learned men and missionaries.

Hist. des Ord.
Relig. T. VII.
c. i.

The *Franciscans* came into England, during the life of their founder, in the reign of King Henry III. Their first establishment was at Canterbury. They zealously opposed King Henry VIII, in the affair of his divorce ; for which reason, at the suppression of the monasteries, they were expelled before all others, and above 200 of them thrown into goals ; thirty-two of them coupled in chains like dogs, and sent to distant prisons ; others banished, and others condemned to death. Whilst this order flourished in England, this province was divided into seven parts or districts, called *Custodies*, because each of them was governed by a provincial, or superior, called the *Custos*, or guardian of the district. The seven Custodies were, that of London, consisting of nine monasteries ; that of York, consisting of seven monasteries ; that of Cambridge, containing nine monasteries ; that of Bristol, containing nine monasteries ; that of Oxford, in which were eight monasteries ; that of Newcastle, in which were nine monasteries ; and that of Worcester, in which were nine monasteries : in all, sixty monasteries.

The first establishment of *Franciscans* in London was begun by four Friars, who hired for themselves a certain house in Cornhill, of John Travers, then Sheriff of London, and made it into little cells ; where they lived till the summer following, when they were removed, by John Iwyn, citizen and Mercer of London, to the parish of St Nicholas in the shambles ; who assigned them land for the building of a monastery, and entered himself into the order.

Biblioth. Cotton.
Vitell.
F. xii. 13.
fol. 45.

FRATERNITIES. In Roman-Catholic countries, are societies for the improvement of *Devotion*. They are of several sorts, and several denominations. Some take their name from certain famous *instruments* of piety. Of these there are four more remarkable Fraternities.

I. The *Fraternity of the Rosary*. This society owes its rise to St Dominic, the holy founder of the *Rosary*. He appointed it, they say, by order of the blessed Virgin, at the time when he was labouring on the conversion of the *Albigenses*. After the Saint's death, the devotion of the Rosary became neglected, but was revived by *Alanus de rupe*, about the year 1460. This Fraternity is divided into two branches, that of the *common rosary*, and that of the *perpetual rosary*. The former is obliged, every week, to say the fifteen divisions of ten beads each, and to confess, and communicate, every first Sunday in the month. The brethren of it are likewise obliged to appear at all processions of the Fraternity. The latter are under very strong engagements, the principal of which is, to repeat the rosary perpetually ; i. e. there is always some one of them, who is actually saluting the blessed Virgin, in the name of the whole Fraternity. See ROSARY.

Rel. Cer.
T. III.

II. The *Fraternity of the Scapulary*. The blessed Virgin, they say, gave the scapulary to Simon Stoch, General of the Carmelites, promising to be propitious to all the faithful, who should join in the devotion of the scapulary, and to look upon them as her children. The Sabbatin Bull of Pope John XXII declares, that the blessed Virgin had given that Pope a positive promise, that she would deliver the brethren of the scapulary out of hell, on the Sunday after their death. Several Popes have remitted them a third part of their sins. See SCAPULARY.

III. St *Francis's girdle* forms a *third Fraternity*. The members of this Fraternity dress in a sack of an ash colour: they tie this sack with a thick cord adorned with a large chaplet of wood: they wear an escutcheon, on which are the arms of the order of St Francis: in processions, they walk barefooted, carrying in their hand a wooden cross.

IV. St *Austin's leathern girdle*, likewise, unites a great number of devotees. They pretend, that the blessed Virgin wore it on her loins, and that the use of it is enjoined by the law of Nature, the written Law, and the law of Grace. Under the law of Nature (say they) it is probable, our first parents wore a leathern girdle: under the written Law, the prophet Elias was girt with a leathern girdle; and St John Baptist wore it under the law of Grace.

Italy, Spain, and Portugal, are the countries of Europe, where one sees the greatest number of these *Fraternities*, some of which assume the name of *Arch-Fraternities*: these latter are, as it were, the mothers, or superiors, of the rest. Rome alone contains a great number of these pious societies, each of which has its church or oratory. In this capital of religion, the several arts and trades are exercised in Fraternities, and every one therein puts himself under the protection of the saint, whose standard the brethren have set up. They march in procession under their respective banners, in the order following.

1. The officers of the Pope march under the banner of St Martha.
2. The Mace-bearers of the Cardinals under that of St Catherine.
3. The Train-bearers under that of our Lady of Purity.
4. The Notaries under that of St Benedict.
5. The Proctors under that of St Eustace.
6. The Clerks, and other writers, under that of St Thomas.
7. The Painters under that of St Luke.
8. The Gravers, Sculptors, and Stone-cutters under that of St Leonard.
9. The Goldsmiths under that of St Eloi.
10. The Smiths and Farriers under that of St George.
11. The Curriers under that of St Laurence.
12. The Coachmen under that of St Lucia.
13. The Waggoners, Carriers, Porters, &c. under that of St Anastasius.
14. The Carmen under that of St Vincent.
15. The Grooms under that of St Anne.
16. The Cow-keepers and Tanners under that of St Bartholomew.
17. The Butchers under that of St Mary of the oak.
18. The Inn-keepers under that of St Eustace.
19. The Vintners under that St Sylvester.
20. The wholesale Merchants and Woolen-drapers under that of St Laurence.
21. The Mercers under that of St Sebastian.
22. The Druggists and Apothecaries under that of St Laurence of Miranda.
23. The Physicians (Barbers and Bagnio-keepers) under that of St Cosmus and St Damian.
24. The Bombardeers under that of St Mary Transpontina.
25. The Furriers under that of St Pantaleon.
26. The Sadlers under that of our Saviour.
27. The Shoemakers under that of St Crispin.
28. The Cobblers under that of St Goodman.
29. The Joiners and Carpenters under that of St Joseph.
30. The Bricklayers under that of St Gregory.
31. The Bakers under that of our Lady of Loretto.
32. The Coopers under that of St Mary of the chapel.
33. The Carders under that of St Blaise.
34. The workers in mixed manufactures under that of St Mary of the gardens, under the banners of St Saviour, of the Crucifix, of the Trinity, of St Angelo, St

Tableau de
la Cour de
Rome.

St Bernard, St Jerom, St Lucia, St Roe, St Julian, St Thomas, St Mary of tears, and of the forty crowned martyrs.

35. Twenty Fraternities march under the banner of the holy sacrament ; one under that of the resurrection ; one under that of mercy ; one under that of piety ; one under that of the annunciation ; one under that of the rosary ; one under that of the scapulary ; one under that of our Saviour ; one under that of the name of God ; and one under that of death.

To these Fraternities we must add that of the Hatters, who have St James Major for their patron ; those of the Cooks, Butlers, and Booksellers, whose patrons are St Thomas Aquinas, and the blessed John de dieu ; that of the Fishmongers, whose patron is St Andrew ; and numberless others. The Germans, Flemish, and Swiss of his Holiness's guard have likewise a Fraternity.

Pope Clement VII instituted the *arch-fraternity* of *Charity*, which distributes bread every Sunday among the poor, and gives portions to forty poor maids, on the feast of St Jerom, their patron.

The *Fraternity* of *Death* buries such dead as are abandoned by their relations, and causes masses to be celebrated for them.

The *Fraternity* of *St Catherine of Sienna*, on the second Sunday in May, accompanies a figure of this saint in procession, and crowns with laurel one criminal, whom it has the privilege of saving from the halter, or the gallies.

The *Fraternity* of *St Mary of the suffrage* employ their prayers to release souls out of purgatory.

The *Fraternity* of *Mercy*, at Lisbon, consists of persons of the greatest quality, the King himself being a member of it. It secures a great number of masses to the faithful, but chiefly to its own members.

These particulars may suffice to shew the nature of *Fraternities*. Most of the devotees believe, that, by entering into them, they are much surer of salvation, than they could otherwise be.

FRATRICELLI. [*Ital.*] In English, *Little Brothers*. Christian heretics, who appeared in Italy about the year 1298. It is said, they sprang from one Her-
man Pongilup, who pretended, that ecclesiastics ought to have no possessions of their own. They were called *Fratricelli* in Italy, and *Frerots* in France. They wore the habit of the Franciscan order, and brought over many of that order to their sect. This gave occasion to some writers to represent them as a branch of the Franciscans ; but Pope John XX published a Bull, by which he declared that the *Fratricelli* were not of the order of St Francis. They were perpetually declaiming against the ecclesiastical powers ; which made Boniface VIII publish a decree against them, and banish them out of Italy. These heretics spread all over Europe ; and, in Germany, they were protected by Lewis of Bavaria against Pope John XXII.

PRATEOL.
Elench. Hæ-
ref.

SANDER.
Hæc. 159.

FREROTS. [*Fr.*] See the preceding article.

FRYARS. See MONKS.

FRYARS MINORS. See FRANCISCAN MONKS.

FUNERAL RITES. Ceremonies, accompanying the interment, or burial, of any person. The performance of them has, in all ages and countries, been esteemed a *religious duty*. They are as numerous, as various, differing according to the different genius, and religion, of each people. The present article shall consist only of some few of those rites of burial, in which religion, or superstition (mistaken for religion) are more immediately concerned.

Among the *antient Greeks*, it was usual, some time before interment, to put a piece of money into the mouth of the deceased, which was thought to be Charon's fare for wafting the departed soul over the infernal river. It was an *Obolus*, or very small coin. This ceremony was not used in those places, which were supposed to be situated in the neighbourhood of the infernal regions, and to lead thither by a ready and direct road. Strabo particularly mentions, that the Hermionians pleaded an exemption from this custom.

Geogr. lib.
viii.

The

The corpse was likewise furnished with a cake, composed of flour, honey, &c. which was designed to appease the fury of Cerberus, the door-keeper of hell, and to procure the ghost a safe and quiet entrance. The Sibyl, who accompanied Æneas to hell, was forced to make use of this expedient, in order to gain admittance.

VIRG. ÆN.
vi. ver.
417.

Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatum & medicatis frugibus offam
Objicit; ille fame rabida tria guttura pandens
Corripit objectam, atque immania terga resolvit,
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irremeabilis undæ.

— — — — In his den they found
The triple porter of the Stygian fount,
Grim Cerberus, who soon began to rear
His crested snakes, and arm'd his bristling hair.
The prudent Sibyl had before prepar'd
A sop in honey steep'd, to charm the guard;
Which, mix'd with pow'rful drugs, she cast before
His greedy grinning jaws, just op'd to roar.
With three enormous mouths he gapes, and strait,
With hunger press'd, devours the pleasing bait.
Long draughts of sleep his monstrous limbs enslave;
He reels, and, falling, fills the spacious cave.
The keeper charm'd, the chief, without delay,
Pass'd on, and took th' irremeable way. DRYDEN.

During the time the corpse continued in the house, there stood before the door a vessel of water; the design of which was, that those, who were concerned about the body might purify themselves by washing; it being an opinion of the heathens, as well as of the Jews, that pollution was contracted by touching a dead body. Hence the chorus, in a play of Euripides, not seeing this signal, could not believe, that Alcestis was dead.

Alcestid.
ver. 99.

Πυλῶν πάλαιθεν δ' ἐκ ὄρεω
Πηγᾶν, αἷς νομιζέται,
Γε, χερσὶς ἐπὶ γήινῶν πύλαις.

*I see no purifying water placed
Before the door, a custom used of old.*

The ceremonies, by which they expressed their sorrow for the death of their friends, were various: but it seems to have been a constant rule, to recede, as much as possible, in habit and behaviour, from their ordinary customs. For this reason, they abstained from banquets and entertainments: they divested themselves of all ornaments: they tore, cut off, or shaved, their hair, which they cast into the funeral pile, to be consumed with the body of their friend. Sometimes they threw themselves on the ground, and rolled in the dust, or covered their head with ashes. They beat their breasts, and tore their flesh with their nails. They accused, and cursed their gods: nay, their impious rage sometimes proceeded so far, as to pull down their altars and temples; an example of which we have in Neoptolemus; who, being informed that Apollo had been accessory to his father's death, took a resolution to demolish the temple of *Delphi*, and perished in the attempt. When persons of note, such as public magistrates, or great generals, died, the whole city put on a face of mourning: all public meetings were intermitted; the schools, baths, shops, temples, and all places of concourse, were shut up.

Interring, or laying the dead in the ground, seems to have been the most antient practice among the Greeks; tho' *burning* came afterwards to be generally used

among

among them; insomuch that Lucian, enumerating the various methods used by different nations in disposing of their dead, expressly assigns burning to the Greeks, and interment to the Persians. The following description of Patroclus's funeral, in Homer, will give us a lively notion of the barbarous superstitions practised on this occasion.

Ποίησαν δὲ πυρὴν ἑκατόμποδον ἔνθα καὶ ἔνθα,
 Ἐν δὲ πυρῇ ὑπάτη νεκρὸν θέσαν ἀχνύμενοι κῆρ.
 Πολλὰ δὲ ἴφια μῆλα, καὶ εἰλίποδας ἐλίχας βῆς
 Πρόθε πυρῆς ἔδερον τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 Δημόν ἐλὼν ἐκάλυψε νέκυν μεγαθύμῳ Ἀχιλλεύς
 Ἐς πόδας ἐκ κεφαλῆς· περὶ δὲ δρατὰ σώματα νήει
 Ἐν δ' ἐτίθει μέλιτ' καὶ ἀλείρατ' ἀμφιφορῆας
 Πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 Εὐρυμένως ἐνέβαλλε πυρῇ μέγала συναχίζων
 Ἐννέα τῶ γε ἄνακτι τραπέζῃς κύνες ἦσαν,
 Καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δευροτομήσας
 Δάδιχα δὲ Τρώων μεγαθύμων ὑέας ἐθλὺς
 Κάλκῳ δηϊῶν.

Il. 23. ver.
116.

*Now those deputed to interr the slain
 Heap with a rising pyramid the plain.
 An hundred feet in length, an hundred wide,
 The growing structure spreads on every side.
 High on the side the manly corse they lay,
 And well-fed sheep and sable oxen slay.
 Achilles cover'd with their fat the dead,
 And the piled victims round the body spread.
 Then jars of honey and of fragrant oil
 Suspends around, low bending o'er the pile.
 Four sprightly coursers, with a deadly groan,
 Pour forth their lives, and on the pyre are thrown.
 Of nine large dogs, domestic at his board,
 Fall two, selected to attend their lord.
 Then, last of all, and horrible to tell,
 Sad sacrifice! twelve Trojan captives fell.* MR POPE.

It was the custom likewise to throw into the funeral pile the garments the deceased usually wore. The Athenians, as in all other matters relating to *religion*, so in this were the most profuse of all the Greeks; for which reason some of their law-givers were forced to restrain them, by severe penalties, from defrauding the living by their liberality to the dead.

PLUT. in
Lycurgo &
Solone.

The pile was lighted by some one of the dead person's nearest relations or friends, who made prayers and vows to the winds, to assist the flames, that the body might quickly be reduced to ashes. And, during the time the pile was burning, the dead person's friends stood by it, pouring libations of wine, and calling upon the deceased.

— — — Καὶ πάννυχ' ὥκυσ' Ἀχιλλεύς,
 Κρυσέην ἐκ κρητῆρ' ἔχων δέπας ἀμρικύπελλον
 Οἶνον ἀφυσάμειν' χάμαδις χέει, δέυει δὲ γαῖαν,
 Ψυχὴν κικλήσκων Πατροκλῆ' δειλοῖο.

HOM. Il.
23. ver. 218.

*All night Achilles bails Patroclus' soul,
 With large libations from the flowing bowl.* MR POPE.

When they interred, or buried a dead body in the ground, they always took care to lay it with the face upwards; it being thought more proper that the dead should have their faces towards heaven, the abode of the celestial gods, than towards the dark mansions of the infernal deities. Diogenes the Cynic, being asked in what posture he would be interred, answered, *εἰς πρόσωπον*, with my face downward; and the reason being demanded, he replied, because in a short time the world will

LAERT. in
Diogene.

be

be turned upside down, intending, probably, by this answer, to ridicule the Grecian superstition in this point.

It was a general opinion, that dead bodies polluted all things about them: this occasioned purifying after Funerals; which Virgil has thus described.

Æn. lib. vi.
ver. 229.

Idem ter socios pura circumtulit unda,
Spargens rore levi, & ramo felicis olivæ,
Lustravitque viros.

*Old Chorinæus compass'd thrice the crew,
And dipp'd an olive-branch in holy dew,
Which thrice he sprinkled round.* DRYDEN.

Till this was done, the polluted person could not enter into the temples, and join in the worship of the gods.

We must not forget their sacrifices and libations to the dead. The victims were black and barren heifers, or black sheep, being of the same sort with those offered to the infernal gods. The libations were of blood, honey, wine, milk, &c. They had, likewise, anniversary days, on which they paid their devotions to the dead.

PLUT. in
Numa.

When Numa reformed the religion of the *Romans*, he not only received, and approved of *Funeral ceremonies*, but ordered, that the Pontiffs should have the care of them, and teach them to those, who might have occasion for them. The *Roman Funerals*, as far as religion, or superstition, were concerned in them, were, in all respects, like those of the *Greeks*, and therefore need not be particularly described.

The *Funeral Rites*, among the *Hebrews*, were solemn and magnificent. When a person was dead, his relations and friends rent their cloaths; which was the highest instance of mourning in those early ages. This custom is but faintly imitated by the modern Jews, who only cut off a bit of their garment, in token of affliction. It was usual to bend the dead person's thumb into the hand, and fasten it in that posture with a string, because the thumb having then the figure of the name of God, *Schaddai*, they thought, the devil would not dare to approach it. Then was the body washed, in order that it might appear clean before God. I say nothing of the practice of embalming, derived to them from the Egyptians, whose customs in many instances they had embraced.

BUXTORF.
Synag. Heb.
p. 502.

When they came to the place of burial, they made a speech to the dead, as follows: *Blessed be God, who has formed thee, fed thee, maintained thee, and taken away thy life. O dead! he knows your numbers, and shall one day restore your life. Blessed be he, that taketh away life, and restoreth it.* Then they spoke the Elogium, or Funeral oration, of the deceased; after which they said a prayer, called the *righteousness of judgment*, because in it they gave thanks to God for having pronounced an equitable sentence on the deceased. Then they turned the face of the dead towards heaven, and said, *go in peace.*

Numb. xix.
3, 4, 5, 6.
14, 15, 16.

BASNAGE,
Hist. des Juifs,
lib. vii. c. 25.

LEO of Mo-
dena, Cerem.
&c. Part I.
c. viii.

BINGHAM,
Orig. Eccles.
B. II. c. ii, iii.

When an Israelite died, in any house or tent, all who were in it, and the furniture belonging to it, contracted a pollution, which continued seven days. This pollution was to be expiated by the ashes of a red heifer, sacrificed by the high-priest on the solemn day of expiation. Some of these ashes they threw into a vessel full of water, and sprinkled the furniture, chamber, and persons polluted, with it. The Rabbins pretend, that no uncleanness was contracted at Funerals, unless the dead person was an Israelite; for, as to the Gentiles, they pollute those (say they) who came near them, while living; but, after death, their carcases are clean, and communicate no impurity. The ceremonies for the purification of those, who have touched a dead body, or been present at Funerals, are now no more observed, since the destruction of the temple, and the Jews no longer look upon themselves as polluted by a dead body.

The *antient Christians* testified their abhorrence of the Pagan custom of *burning* the dead, and always deposited the body entire in the ground. And this practice became afterwards universal, under the Christian emperors. It was usual, likewise, to bestow the honour and charge of embalming, upon the martyrs at least, if not upon others. They prepared the body for burial, by washing it with water, and dressing it in funeral attire. The exportation, or carrying forth the body, was performed

performed by near relations, or persons of dignity, or any charitable persons, as the case and circumstances of the deceased required. In some great churches, there were particular orders of men appointed, under the names of *Copiatæ* and *Parabolani*, whose business it was to take care of the Funerals of the poor.

Psalmody, or singing of psalms, was the great ceremony used in all Funeral processions, among the Christians. When they had conducted the corpse to the place of burial, it was usual to make a funeral oration in praise of the deceased. Several of these funeral orations are still extant; as that of Eusebius at the Funeral of Constantine, those of St Ambrose at the Funerals of Theodosius and Valentinian, that of Gregory Nyssen upon the death of Melitus, Bishop of Antioch, &c. If the burial was in the morning, the whole service of the church was performed at the interment; but if in the afternoon, only the psalmody and prayers. Sometimes the celebration of the Eucharist was added to the Funeral office, especially if it happened to be the proper season for the communion. This was rather done, because, in the communion-service, a solemn commemoration was made of the dead in general, and solemn prayers offered to God, that he would pardon their sins, and receive their souls into a place of rest and happiness. The custom of strewing flowers upon the graves of the dead was reckoned innocent, and therefore retained by some Christians, without giving any offence. They had the same notion of wearing a mourning habit for the dead, and therefore left it to all men's liberty, as an indifferent thing.

In the *Romish Church*, when a person is dead, they wash the body, and put a little crucifix in its hand. At its feet stands a vessel full of holy water, and a sprinkler, that they, who come in, may sprinkle both themselves and the deceased. In the mean time, some priest stands by the corpse, and prays for the deceased, till it is laid in the earth. In the Funeral procession, the Exorcist walks first, carrying the holy water, next the cross-bearer, afterwards the rest of the clergy, and last of all the officiating priest. They all sing the *Miserere*, and some other psalms, and at the end of each psalm the *Requiem*. Alet's ritual tells us, that 'the faces of deceased laymen must be turned towards the altar, when they are placed in the church, and those of the clergy towards the people, to shew, with regard to the former, that, in this last passage, they ought to go to God by Jesus Christ; and, with respect to the latter, that, being united to him by their ministry, they behold the people, by continuing their care for their salvation, even after death.' The corpse is placed in the church, surrounded with lighted tapers. After the office for the dead, mass is said. Then the officiating priest sprinkles the corpse thrice with holy water, and incenses it as often. The body being laid in the grave, the relations and friends of the deceased sprinkle the grave with holy water.

The Funeral ceremonies of the *Greek Church* are much the same with those of the *Latin*. It need only be observed, that, after the Funeral service, they kiss the crucifix, and salute the mouth and forehead of the deceased: after which, each of the company eats a small bit of bread, and drinks a glass of wine, in the church, wishing the soul of the deceased a good repose, and the afflicted family all consolation.

FURIES. In Latin, *Furiæ*, *Diræ*, or *Eumenides*. Certain goddesses, whose office or employment it was to punish guilty souls after death.

Mythologists relate, that, when Saturn castrated himself, the blood of the wound, which fell on the earth, gave birth to the *Furies*. Others make them the daughters of *Night*.

Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartaream nox intempesta Megæram
Uno codemque tulit partu.

VIRG. *Æn.*
lib. xii. ver.
845.

Deep in the dismal regions, void of light,
Three daughters at a birth were born to night - - -
In heav'n the Diræ call'd.

DRYDEN.

They were called *Furies* from the madness (*furor*) which attends guilty persons. They were described with *snakes* instead of hair, and eyes like lightning: they carried iron chains and whips in one hand, and in the other flaming torches: the latter

latter to discover, the former to punish the guilty. They had feet of brass, because their motions were sometimes slow, but always steady and certain. They were attendants in the porch of Pluto's palace, to punish such as took false oaths, or oppressed the poor; as likewise at the throne of Jupiter, to carry such punishments and calamities, as the gods commanded to be inflicted on men.

The *Furies* were so dreaded and revered, that few dared so much as to name them. They were supposed to be constantly hovering about such persons as had been guilty of any enormous crime. Thus, Orestes, having murdered his mother Clytemnestra, and Pentheus his mother Agave, were both haunted by the *Furies*.

VIRG. *Æn.*
lib. iv. ver.
469.

Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, & duplices se ostendere Thebas;
Aut Agamemnonius scenis agitatus Orestes
Armata facibus matrem & serpentibus atris
Cum fugit, ultricesque sedent in limine Diræ.

*So Pentheus raved, when, flaming to his eyes,
He saw the Furies from the deeps arise;
And view'd a double Thebes, with wild amaze,
And two bright suns with rival glories blaze.
So bounds the mad Orestes o're the stage,
With looks distracted from his mother's rage:
Arm'd with her scourge of snakes she drives him on,
And, wrapt in flames, pursues her murth'ring son.
He flies, but flies in vain — the Furies wait,
And fiends, in forms tremendous, guard the gate.* MR PITT.

The *Furies* were worshipped at Casina in Arcadia, and at Carmia in Peloponnesus. They had a temple at Athens near the Areopagus, and their priests were chosen from amongst the judges of that court. Their greatest solemnities were at Telphusia, a city of Arcadia, where a black ewe was sacrificed to them.

De Theol.
Gentil. c.
xviii.

Vossius derives the name *Furiæ* from the Hebrew *Fara*, which signifies *vengeance*. They were in number three: their names are, *Alecto*, *Megæra*, and *Tisiphone*. The poets find business for them all. Virgil paints *Alecto* in the most frightful colours.

Æn. lib. vii.
ver. 324.

Luſtificam Alecto dirarum ab ſede ſorum
Inferniſque ciet tenebris; cui triſtia bella,
Iræque, Inſidiæque, & crimina noxia cordi.
Odit & ipſe pater Pluton, odere ſorores
Tartareæ monſtrum; tot ſeſe vertit in ora,
Tam ſævæ facies, tot pullulat atra colubris.

*She roused Alecto from th' infernal seat
Of her dire sisters, and their dark retreat.
This Fury, fit for her intent, she chose,
One who delights in wars, and human woes.
Ev'n Pluto hates his own mishapen race;
Her sister-Furies fly her hideous face:
So frightful are the forms the monster takes,
So fierce the hissings of her speckled snakes.* DRYDEN.

Lucan describes Hercules as terrified at the sight of *Megæra*.

Lib. i. ver.
571.

— — — — qualem, jussu Junonis iniquæ,
Horruit Alcides, viso jam Dite Megæram.

*Such, at his cruel step-mother's command,
Before Alcides did Megæra stand:*

*With dread, till then unknown, the hero shook,
Tho' he had dared on hell's grim king to look.* ROWE.

Ovid's description of *Tisiphone* and her retinue will finish the picture of these horrid phantoms.

— — — *Tisiphone madefactam sanguine fumit
Importuna facem, fluidoque cruore rubentem
Induitur pallam, tortoque incingitur angue,
Egrediturque domo: Luctus comitatur euntem,
Et Pavor, & Terror, trepidoque Insania vultu.*

Metam. lib.
iv. ver. 480.

*The faithful Fury, guiltless of delays,
With cruel haste the dire command obeys:
Girt in a bloody gown, a torch she shakes,
And round her neck twine speckled wreaths of snakes.
Fear, and dismay, and agonizing pain,
And frantic rage, complete her loveless train.*

EUSDEN.

Mythologists suppose, that *Tisiphone* punished those crimes, which sprang from hatred or anger; *Megæra* those from envy; and *Alecto* those from an insatiable pursuit of riches and pleasures.



G.

Dan. viii. 16.
ix. 21. x. 1,
&c.
Luke i. 11,
&c.
Ibid. ver. 26,
&c.
D'HERBE-
LOT, Bibl.
Orient.
Art. G E-
B R A I L.



A B R I E L. The name of one of the principal *Angels* in heaven. It signifies *the strength of God*. There are a few events, in which this exalted being was concerned, recorded in scripture. He was sent to the prophet Daniel, to explain to him the vision of the ram and goat, and the mystery of the seventy weeks, which had been revealed to him. He was sent to Zecharias, to declare to him the future birth of John the Baptist. Six months after, he was sent to Nazareth, to the Virgin Mary, to warn her of the birth of Jesus Christ.

The Orientalists add several particulars to what the scriptures inform us concerning the angel Gabriel. The Mohammedans call him the *faithful spirit*, and the Persians, by way of metaphor, the *peacock of heaven*. We read, in the second chapter of the Koran, that *whosoever is an enemy to Gabriel, shall be confounded*. It was Gabriel, they believe, who brought to Mohammed, their false prophet, the revelations, which he published. And, it was he, who conducted him to heaven mounted upon the animal *Borak*.

To these extravagances they add, that the Themudites, an antient tribe of Arabians, having refused to hearken to the instructions of the patriarch Salah, were threatened with death in three days time. These three days they employed in digging pits, to secure themselves from the impending danger. Upon the fourth day, they took courage, believing the time of punishment passed, and went out of their houses. But the archangel Gabriel appeared to them, his feet resting on the earth, and his head exalted as high as heaven: his wings were extended from east to west, and his hair, which was as red as coral, covered the whole horizon. The Themudites were terrified at the sight, and threw themselves into their holes: but Gabriel cried out aloud to them, die, for ye are the accursed of God, who has condemned you. At the same time the earth trembled, all the houses in the country were overthrown, and the Themudites buried in their ruins.

Hist. des Ord.
Relig. T.
VIII. c. xxii.

S. GABRIEL (THE CONGREGATION OF). A society of gentlemen, established, for the advancement of Christian knowledge and virtue, at Boulogne in France.

The founder of this congregation was Cæsar Bianchetti, of an illustrious and antient family at Boulogne. It was first established in the parochial church of St Donatus, but was afterwards transferred to another place, where the brethren built a chapel dedicated to St Gabriel, from whence they took their name. This was about the year 1646.

The brethren of this society do not live in community, but meet together on certain days, and at a fixed place, where they employ themselves in exercises of piety, and in taking the most effectual methods for carrying on the design of their institution.

This congregation, which was confirmed by a brief of Pope Urban VIII, has this peculiar in it, that it must be composed only of lay-persons, whose habit has no other conformity but the colour, which is black. The age of admission is from eighteen to fifty. They go through a noviciate of three years, and stay three years longer, after admission, before they are allowed a deliberative voice. This congregation is governed by a superior, assisted by four counsellors.

GALATIANS (ST PAUL'S EPISTLE TO THE). See EPISTLES OF ST PAUL.

GALILEANS.

GALILEANS. A sect of the Jews, which sprung up in Judea, some years after the birth of our Saviour. Their founder was one Judas, a native of *Gaulan* in upper Galilee; whence they are likewise called *Gaulanites*. The rise of this sect was occasioned by a taxation or enrollment of all the subjects of the Roman empire. Acts v. 37. This numbering of the people (different from that which was made at our Saviour's birth) was executed by Cyrenius, in the tenth year of Jesus Christ. Judas the Gaulanite, or Galilean, pretended, that this taxation, established by the Romans, was a servitude, which the Israelites ought not to submit to. His discourses inflamed the people, many of whom, joined with Judas, began a kind of civil war, which was not concluded till the destruction of Jerusalem and the temple. These people were likewise called *Herodians*, because the kingdom of *Herod* the tetrarch included Galilee beyond Jordan, and the neighbouring places about Gaulan. *See HERODIANS.* JOSEPH. Antiq. lib. xviii. c. 2.

The Emperor Julian affected to call the Christians by the name of *Galileans*, as appears from several passages of his works.

GALLI. [*Lat.*] Priests of the goddess *Cybele*, called *the mother of the gods*. They were eunuchs, and took their name from *Gallus*, a river in Phrygia. They are thus described by Lucretius.

Gallos attribuunt, quia, numen qui violarint
Matris, & ingrati genitoribus inventi sint,
Significare volunt indignos esse putandos,
Vivam progeniem qui in oras luminis edant.
Tympana tenta tonant palmis, & cymbala circum
Concava, raucifonoque minantur cornua cantu;
Et Phrygio stimulat numero cava tibia mentes;
Telaque præportant violenti signa furoris;
Ingratos animos, atque impia pectora volgi
Conterrere metui quæ possint numine Divæ.
Ergo, cum primum magnas invecita per urbes
Munificat tacita mortales muta salute;
Ære atque argento sternunt iter omne viarum,
Largifica stipe ditantes; ninguntque rosarum
Floribus, umbrantes matrem, comitumque catervas.

Lib. ii. ter.
514.

*They give her eunuch-priests; from whence is shewn,
That they deserve no children of their own,
Who or abuse their sties, or disrespect,
Or treat their mothers with a cold neglect.
Amidst her pomp fierce drums and cymbals beat,
And the hoarse horns with rattling notes do threat.
The pipe, with Phrygian airs, disturbs their souls,
Till, reason overthrown, mad passion rules.
They carry arms, those dreadful signs of war,
To raise in impious routs religious fear.
When, carried thus in pomp, thro' towns she goes,
And health on all most silently bestows,
With offer'd money they bestrew the plain,
And roses cover her, and all her train.*

CREECH.

The institution of the *Galli*, which began in Phrygia, spread over Greece, Syria, Africa, and the whole Roman empire. When a young man was to be initiated into this order, the custom was for him to throw off his cloaths, and to come crying aloud into the midst of the troop, where he was to draw a sword, and castrate himself: after this he ran about the streets, carrying in his hands the marks of his mutilation, which he was to throw into an house, and in that house to put on a woman's dress. LUCIAN, de Dea Syria.

The *Galli* made themselves eunuchs, in honour of Attis, the favourite of *Cybele*, who had castrated himself under a pine-tree; for which reason they wore garlands of pine, and, in the sacred rites of the goddess, imitated her lamentation for the loss of Attis, beating their breasts, and tearing their hair. They carried about the image of *Cybele*, in order to get alms; and, as part of their trade was singing verses all.

Moral. 407.

all over the country, by this means (says Plutarch) they rendered poetry very despicable. They were likewise called *Agyrtæ*, *Metragyrtæ*, and *Menagyrtæ*: the chief or superior of them was called *Archigallus*. See AGYRTÆ, ARCHIGALLUS, and CYBELE.

GAMES. The antient *Greeks* instituted four public and solemn *Games*, which were peculiarly termed ἱεροί, *sacred*, because they were celebrated in honour of the gods, or deified heroes, and always began and ended with sacrifice. Archias has elegantly comprized them in the following verses:

Τέσσαρες εἰσὶν ἄγῳνες ἀν' Ἑλλάδα, τέσσαρες ἱεροί,
Οἱ δὲ δύο μὲν θνητῶν, οἱ δύο δ' ἀθανάτων·
Ζηνὸς, Ἀητοῖδαο, Παλαίμονος, Ἀρχεμόροιο,
Ἄθλα δὲ κῆτιν, μῆλα, σελίνα, πίτυς.

*Four Games in Greece with sacred honours shine ;
Two claimed by heroes, two by pow'rs divine ;
The prizes, olive, apples, parsley, pine :
One held to Jove, one to Latona's son,
One to Archemorus, to Palæmon one.*

PLUT. Sym-
pos. lib. ii.
quæst. 6.CICERO,
Orat. pro
Flacco.

The victors in these Games were highly honoured. They rode home in a triumphal chariot, were complimented with the first place at all shews, and were ever after maintained at the public expence. A victory at the Olympic Games was almost as honourable as a triumph at Rome. Nor did the honours terminate in the victors alone; the city that gave them birth, their relations, but especially their parents, shared in them, being esteemed more honourable and happy than others.

The principal exercises, used at these Games, are comprized in the following verse:

Ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

i. e. *Leaping, Running, Throwing, Darting, Wrestling*. Ἄλμα, or *Leaping*, was performed with weights upon their heads, or shoulders, and sometimes in their hands. Ποδωκείην, or the exercise of *Running*, was performed in a course, or στάδιον, containing 125 paces; and sometimes they ran in armour. Δίσκον, or the *Quoit*, was the exercise of throwing a quoit of stone, brass, or iron, by the help of a thong put through a hole in the middle of it. Ἄκοντα, or the *Dart*, was the exercise of throwing a javelin, rod, or other instrument of a large size, by the help of a thong tied about the middle of it. Those who contended in the Πάλην, or exercise of *wrestling*, first fomented and suppled their joints with oil. Under this is comprehended the exercise of *boxing*, which the combatants performed with balls of stone or lead in their hands, which were tied about with thongs of leather, called *Cestus*.

Besides these *five* principal exercises, called the Πεντάθλον, there were some others of a different nature; such as horse and chariot-races, and the contests of Musicians, Poets, and others artists, for victory.

The four sacred Games were, the *Olympian*, *Pythian*, *Nemean*, and *Isthmian*.

ARISTOPH.
in Pluto.PLUT. in Ly-
curgo.SOLINUS, Po-
lyhist. c. i.

I. The *Olympian Games* were so called from *Olympian Jupiter*, to whom they were dedicated. The first institution of them is referred to Jupiter, after his victory over the sons of Titan. Others ascribe them to one of the *Daëtyli*, named Hercules, not the son of Alcmena, but one of much greater antiquity; others again to Pelops; and lastly others to Hercules, the son of Alcmena. But whoever was the author of the Olympic Games, it is certain they were either wholly laid aside, or very little frequented, till the time of Iphitus, who was cotemporary with Lycurgus, the Spartan legislator. It was he, who instituted, or rather revived this solemnity, about 408 years after the Trojan war, from which time the number of the *Olympiads* is reckoned. After this time, they were again neglected, till the time of Corebæus, who lived in the XXVIIIth Olympiad, and restored these Games, which, from that time, were constantly celebrated once every five years.

The care and management of these Games belonged for the most part to the *Eleans*, who enjoyed their possessions without molestation, or fear of war or violence, in consideration of the Olympian Games. They appointed a certain number of judges, named Ἑλληνοδίκαι, who were to take care, that such as offered themselves to contend performed their preparatory exercises. At the solemnity, they sat naked, having before them the prize, or crown of victory, which was presented to whomsoever they adjudged it. Women were not allowed to be present at these Games, and if any woman was found to have passed the river Alpheus, during the solemnity, she was to be thrown headlong from a rock.

The most successful, and at the same time the most magnificent in his expences, of all that ever contended at these Games, was Alcibiades, who sent seven chariots to the Olympic Games, and, at one solemnity, obtained the first, second, and fourth prizes. PLUT. in Alcibiade.

II. The *Pythian Games* were celebrated near *Delphi*; and are thought to have been instituted by Amphictyon the son of Deucalion, or by Agamemnon, or by Diomedes, or by Apollo himself, after he had overcome the serpent Python. Thus Ovid;

Neve operis famam possit delere vetustas,
Instituit sacros celebri certamine ludos,
Pythia perdomitæ serpentis nomine dictos.

Metam. lib. i.
ver. 445.

*Then, to preserve the fame of such a deed,
From Python slain be Pythian Games decreed.*

DRYDEN.

The victors were crowned with branches of laurel; tho', at the first institution, the crown was of beech-leaves, for a reason assigned by Ovid: PINDAR, Pyth. Od. 8. ver. 28.

His juvenum quicunque manu, pedibusve, rotave
Vicerat, esculeæ capiebat frondis honorem:
Nondum laurus erat.

*Here noble youths for mastership did strive,
To box, to run, and steeds and chariots drive.
The prize was fame; in witness of renown,
A beechen-garland did the victor crown;*

The laurel was not yet for triumph born. DRYDEN.

In the first Pythian solemnity, the gods contended. Castor obtained the victory in horse-racing, Pollux at boxing, Calais in running, Zetes at fighting in armour, Peleus at throwing the disk, Telamon at wrestling, and Hercules in the *Pancratiūm*; all of whom were honoured by Apollo with crowns of laurel. Orpheus and Musæus thought it too great a condescension, and inconsistent with the high character they bore, to enter into the lists. NATALIS COMES, Mythol. lib. v. c. 2.

The celebration of these Games was attended with the Πυθικὸς νόμος or *Pythian song*, in which was celebrated the fight of Apollo and the serpent Python.

III. The *Nemean Games* were so called from *Nemea*, a village between the cities of *Cleona* and *Pblius*, where they were celebrated every third year. The exercises were chariot-races, and all the parts of the *Pentatblum*. These Games were a funeral solemnity, instituted in memory of *Opheltes*, or *Archemorus*, the son of Euphetes and Creusa, and nursed by Hypsipyle; who, leaving him in a meadow, whilst she went to shew the besiegers of Thebes a fountain, at her return found him dead, and a serpent twined about his neck; whence the fountain, before called *Langia*, was named *Archemorus*, and the captains, to comfort Hypsipyle, instituted these Games. STRABO, lib. viii. PAUSAN. Corinth. Eliac. β.

Una tamen tacitas, sed jussu numinis, undas
Hæc quoque secreta nutrit Langia sub umbra;
Nondum illi raptus dederat lachrymabile nomen
Archemorus, nec fama Deæ; tamen avia servat
Et Nemus, & fluvium; manet ingens gloria nympham,

STAT. Theb. lib. iv. ver. 716.

Cum tristem Hypsipylem ducibus sudatus Achæis
Ludus, & atra sacrum recolit Trieteris Ophelten.

*Langia alone, and she securely hid,
Lurk'd in a dark and unfrequented shade,
Her silent streams, by some divine command,
To feed the circumjacent pools retain'd :
Before Hypsipyle was known to fame,
Before the serpent had Archemorus slain ;
And to the spring bequeath'd his dreadful name.
Yet, in the lonesome desert tho' it lies,
A grove and rivulet it alone supplies ;
Whilst endless glory on the nymph shall wait,
And Grecian chiefs shall eternize her fate ;
When they shall sad triennial Games ordain,
To after ages to transmit her name,
And dismal story of Opheltis slain.*

Apud POTTER, Archæol. Gr.

Others ascribe the institution of these Games to Hercules, after his victory over the Nemean lion.

PAUSAN.
Corinthiac.

IV. The *Isthmian Games* were so called from the place, where they were celebrated, viz. the *Isthmus* of Corinth. They were instituted in honour of *Palæmon*, or *Melicertes*, the son of Athamas king of Thebes, and Ino, who, for fear of her husband (who had killed her other son) cast herself, with Melicertes in her arms, into the sea, where they were changed into sea-deities, and took the names of *Leucothoë* and *Palæmon*. The body of the latter, being cast ashore on the Corinthian Isthmus, was honourably interred, and funeral Games were instituted to his memory. These Games were afterwards altered, enlarged, and re-instituted to Neptune, by Theseus.

The Isthmian Games were observed every fifth year, and held so inviolable, that, when they had been intermitted for some time thro' the tyranny of Cypselus, King of Corinth, the Corinthians, after his death, celebrated them with such splendor and magnificence, as had not been practised in former ages. When Corinth was sacked by Mummius, the Roman General, these Games were not discontinued, but the care of them was committed to the Sicyonians, till the rebuilding of Corinth, when they were restored to the inhabitants of that city.

Dissert. on the
Relig. &c. of
the Bramins,
apud Rel.
Cer. Vol. II.

GANGA GRAMMA. An idol or goddess of the East-Indian Bramins. She is represented with one head and four arms : she holds in her left-hand a little bowl, and in her right a trident. Pagods are every where erected in honour of this goddess, and there are stated festivals instituted to her. In the morning they boil rice, and in the afternoon the idol is carried up and down in a chariot. A great number of he-goats are sacrificed upon this occasion. At this time, all those, who, in a fit of sickness, or imminent danger, have made a vow to Ganga, undergo a voluntary whipping. Some go through a very cruel ceremony : two hooks are fixed in the skin of their backs, by which they are lifted up into the air, where they act a great many apish tricks, such as shooting off a gun, and charging it again, or brandishing a sword. Women very often perform these feats, being imposed upon by those, who assure them they will suffer no pain. And, to prevent the people from being undeceived by the cries of those, who are thus hooked, they all shout aloud at that very instant. Others suffer a pack-thread to be drawn through their flesh, in honour of Ganga. Lastly, some are so infatuated with zeal, as to fall prostrate before the chariot of Ganga, on purpose to be run over ; some of whom are crushed to pieces on the spot.

Night being come, they sacrifice an heifer, by cutting off her head, and burying her body in the street before the Pagod. They catch her blood in a pot, which they present to the idol. Antiently, they sacrificed a man to Ganga ; but some person had credit enough with this goddess, to engage her to be satisfied with an heifer.

GAONS. An order of *Jewish Doctors*, who appeared in the East, after the closing of the Talmud. The word signifies *excellent*, *sublime*; as, in our school-divinity, we have *irrefragable*, and *subtle* Doctors. The first of this order was Chanan Meischtia, about the beginning of the VIth century: he restored the academy *Pand bita*, which had been shut up for the space of thirty years. Among the *excellents* is reckoned Judas *the blind*, who taught about the year 763. The last of this order was Hai, the son of Scherira: he lived in the beginning of the XIth century, and was esteemed *the most excellent of the excellents*.

BASNAGE,
Hist. des Juifs,
T. VI. lib. ix.
c. 5. Art. III.

GARMANS. A religious order among the Banians, a people of East-India. They are no less venerable in the eyes of the common people, than the *Bramins* or *Brachmans*. They subsist entirely upon the fruits of the woods and forests, in which they dwell. They pretend a great contempt of all sensual enjoyments: they cover their nakedness with nothing but the barks of trees: they are consulted on affairs of the greatest importance. Their aim is, by the austerity and sanctity of their manners, to draw down the blessings of heaven on the common people.

Dissert. on the
Relig. of the
Banians, *apud*
Rel. Cer.
Vol. IV.

GATES OF HELL. This expression is used, in scripture, to denote, figuratively, either the *grave*, or the *powers of darkness*, i. e. the devil and his angels.

If. xxxviii. 10.
Matth. xvi.
18.

The Mohammedans use the expression literally, and suppose that Hell has seven Gates. The first is that, where Mussulmans, who incur the guilt of sin, will be tormented. The second is for the Christians. The third for the Jews. The fourth for the Sabians. The fifth for the Magians, or worshippers of fire. The sixth for Pagans and Idolaters. And the seventh for Hypocrites, who make an outward shew of religion, but have none.

KORAN, c.
of the Stone.

GAULANITES. See GALILEANS.

GAURS. So they call those, who remain of the antient sect of the *Magians*, in Persia. The word signifies, in Arabic, *Infidels*, and is the usual appellation, which the Mohammedans bestow on all, who are not of their religion. But those people have this name, in Persia, by way of eminence. They have a suburb at Isfahan, the metropolis of Persia, which is called *Gaurabad*, or the town of the *Gaurs*, where they are employed only in the meanest and vilest drudgeries. Some of them are scattered abroad in other parts of the country, where they are made use of in the like services. They chiefly abound in *Kerman*, which being the barrenest and worst province of all Persia, the Mohammedans suffer them to live there with some freedom, and the full exercise of their religion. Every where else they use them like dogs; which oppression they bear with wonderful constancy. Some ages ago, several of them fled into India, and settled in the country about Surat, where their posterity remains to this day. A colony of them is, likewise, settled at Bombay, where they are allowed the free exercise of their religion.

THEVENOT.
TAVERNIER.
OVINGTON.

They are a poor, harmless, sort of people, zealous in their superstition, rigorous in their morals, and exact in their dealings: they profess the worship of one God only, and the belief of a resurrection, and a future judgment, and utterly detest all idolatry, tho' reckoned by the Mohammedans the most guilty of it. It is true, they perform their worship before fire, and towards the rising sun; but they deny that they worship either of them: They hold, that there is more of God in these his creatures, than in any other. They have the same veneration for Zoroaster, that the Jews have for Moses, esteeming him as a prophet sent from God.

GAUVRI-DEVI. A festival of the East-Indian Bramins, observed, on the eighteenth day of January, in honour of *Parvati*, the wife of their god *Ejwara*.

Dissert. on
the Relig. &c.
of the Bra-
mins, *apud*
Rel. Cer.
Vol. III.

This festival is celebrated by the married women, in order to obtain a long life for their husbands, and to deprecate their ever being widows. They make an image of *Parvati* with rice meal, mixed with red grain or corn, which they cloath and adorn with flowers: they serve and attend it nine days, after which they carry it in a *Palankin*, or Sedan, out of the city, and throw it into one of the sacred ponds.

GEMARA.

GEMARA. So the Jews call a collection of decisions, or determinations, on the Law, by such rabbins as are more modern than the *Misna*. It is called *Gemara* (which word signifies *perfection* or *finishing*) because it is considered as an explanation of the Law, to which there can be no farther additions made, and after which nothing farther can be desired. It is otherwise called the *Talmud*. See TALMUD.

GEMATRIA. See CABBALA.

GENESIS. A canonical book of the Old Testament. It is the first of the *Pentateuch*, or five books of Moses. The Hebrews call it *Bereſchith*, which signifies *in the beginning*, those being the first words of the book. The Greeks gave it the name of *Genesis*, because it begins with the history of the *Creation* of the world. It includes the history of two thousand, three hundred, and sixty nine years, from the beginning of the world to the death of the patriarch Joseph. Besides the history of the Creation, it contains an account of the original innocence and fall of man; the propagation of mankind; the rise of religion; the invention of arts; the general defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the original of nations and kingdoms; the history of the first patriarchs, down to Joseph, at whose death it ends.

It was easy for Moses to be satisfied of the truth of what he delivers in this book, because it came down to his time through a very few hands. For, from Adam to Noah, there was one man (*Methuſelah*) who lived to see them both: in like manner, from Noah to Abraham, Shem conversed with them both; as Isaac also did with Abraham and Joseph, from whom these things might easily be conveyed to Moses by Amram, who was cotemporary with Joseph. Moses is supposed to have written the book of *Genesis*, during his retirement in the land of Midian, before he conducted the Israelites out of Egypt.

S. GENEVIEVE'S-DAY. A Romish festival, observed at Paris, on the third of January, in honour of S. Genevieve, patroness of that city.

Lives of the
Saints, Vol. I.

The legendary writers tell us, we cannot pay too great homage to this Saint, for the wonders she has performed for upwards of XII centuries. F. Giry assures us, that the blessed spirits kept an extraordinary festival at her birth, and that all heaven was filled with joy. This saint was seized with so violent a fit of sickness, that they thought her dead; but, in the midst of her bodily pains, she was ravished in spirit among the angels, where she saw unutterable glories; the particulars of which are not related by the historian, because of the incredulity of mankind. She spent all her time in prayer, and shed such an abundance of tears, that the floor of her chamber was quite wet with them. A great number of miracles were wrought at her tomb; but, her relicks being removed from thence, they are now wrought only at her shrine.

BOLLANDUS.
SIGEBERT.

In the reign of Lewis VI, An. 1131, the Parisians being afflicted with a distemper, called St Anthony's fire, the relics of St Genevieve, by advice of the Bishop of Paris, were carried in procession to the church of *Notre-dame*; upon which all the sick people were immediately cured. In 1242, Robert *de la Ferte-Milon*, abbot of St Genevieve, had the shrine made for this Saint, which continues still in that church. It is silver plate gilt, and is adorned with a great many jewels. It is never taken down, to be carried in procession, but by order of the king, and then the ceremonies attending it are extremely magnificent.

S. GENEVIEVE (NUNS OF). See MIRAMIONES.

De Deo So-
cratis.

GENII. [*Lat.*] Certain deities of the ancient Pagans, whose rank and office were inferior to those of the *Lares*: for the latter were the tutelar gods of a *family*, whereas the *Genii* had the care or government only of *single* persons, or places. Apuleius, following the sentiment of Plato, gives this description of the *Genii*. 'They are spirits, who never were engaged in matter, nor were ever joined to bodies. Of these *Genii*, Plato is of opinion, that each man has his own, who watches over him, and who is a witness, not only of his actions, but of his very thoughts; and that, when the man dies, the genius conducts the soul, of which he had the charge, to judgment, and assists at the trial: if the accused person falsifies,

‘ falsifies, the genius convicts him ; if he speaks the truth, he confirms it ; and it is upon his evidence that sentence is pronounced.’ Agreeable to this notion is what Horace says of the *Genius*.

Scit Genius, natale comes qui temperat astrum,
Naturæ Deus humanæ, mortalis in unum -
Quodque caput, vultu mutabilis, albus & ater.

Epist. 2. lib.
ii. ver. 187.

*The Genius only knows, that's wont to wait
On birth-day stars, the guider of our fate ;
Our nature's God, that doth its influence shed,
Easy to any shape, or good or bad.* CREECH.

Virgil means the same deities, when he says ;

Quisque suos patimur manes.

Æn. lib. vi.
ver. 743.

All have their Manes.

DRYDEN.

The antients not only ascribed a *Genius* to particular persons, but to *places* likewise. Thus, when Æneas saw a serpent glide from the tomb of his father Anchises, he stood in doubt, whether it was not the *Genius* of that *place* :

Hoc magis inceptos genitori instaurat honores,
Incertus Geniumne loci, famulumne parentis
Esse putet.

Æn. lib. v.
ver. 94.

*The pious prince, surpriz'd at what he view'd,
The fun'ral honours with more zeal renew'd :
Doubtful, if this the place's Genius were,
Or guardian of his father's sepulchre.* DRYDEN.

They allowed a genius to provinces, and towns ; to forests, trees, fountains ; and to the sciences. Each person offered sacrifice, once every year, to his genius, and scattered flowers, and sprinkled wine to him : sometimes they offered leaven and salted dough, or a pig two months old.

It was commonly thought, that each person had two *Genii* attending him, a good and a bad. Plutarch relates, that, the night before the battle of Philippi, Brutus saw his evil Genius, in a monstrous and horrid shape, who, being asked what he was, answered, *I am thy evil Genius, Brutus ; thou shalt see me at Philippi*. Brutus, not at all discomposed, answered, *I will see thee there*. The event, next day, proved fatal, by the loss of the battle.

Flattery introduced the custom of swearing by the Genius of the Emperors ; and Suetonius relates, that Caligula put many persons to death, because they refused to swear by his Genius.

Socrates's *Genius* is famous in antiquity. That philosopher pretended to have a Daemon or Genius, always attending upon him, which served him as an adviser and guard in all his actions. What this Genius was, has been matter of dispute. Some have taken it for a spiritual being, others for the gift of divination : but it is most probable, Socrates meant no more by it than the justness and strength of his own judgment, assisted by the rules of prudence, and supported by long experience, and serious reflections. At the same time, he might be pleased to have the people think, he was under the immediate direction of a deity, as it tended to advance his authority and credit among his fellow citizens of Athens.

The Mohammedans pretend, that the *Genii* inhabited the world many thousand years before Adam, under the reigns of several princes, who all bore the name of Solomon : but falling at length into a general corruption, Eblis was sent to drive them to a remote part of the earth, there to be confined : that some of that generation still remaining, they were, by Tahmûrath, one of the antient kings of Persia, who waged war against them, forced to retreat to the famous mountains of Kaf.

D'HIERNE-
LOT, Bibl.
Orient.
p. 396, 820,
&c.

Hist. des Ord.
Relig. T. VI.
c. xl.

GENTIL-DONNE. [*Ital.*] So they call the *Nuns* of three Benedictine monasteries at Venice, because they receive into them only the daughters of senators, and *gentlewomen* of the first families. These religious are cloistered; but otherwise they have a great deal of liberty. Visits at the grate are frequent, and their habit is a little worldly. It is true, they wear the gown and black scapulary, like the other Benedictines; but their hair is curled, and is not hid by a kind of veil of yellow gauze, which they tie under their chin. They wear a muslin handkerchief about their necks, but leave their breasts uncovered.

GENUFLECTENTES. [*Lat.*] An order of *Catechumens*. See CATECHUMENS.

S. GEORGE OF CAPPADOCIA'S-DAY. A festival of the Greek Church, celebrated on the 23d of April.

St George is one of the most illustrious saints of the Greek kalendar. If there be two churches in a town, you always find one of them consecrated to this Saint. The Greeks ascribe an infinite number of miracles to St George. There is a chapel, in a village not far from Magnesia, where the miraculous image of this Saint is annually carried in procession. They believe, that, if the bearer of this image happens to be a notorious sinner, the virtue of this Saint diffuses itself all over it, inasmuch that the ungodly wretch is in the utmost misery till he gets himself discharged of it: but if he be a good man, or at least one who has been guilty of no enormous crime, he feels no inconvenience in the discharge of his office.

RICAUT,
State of the
Gr. Ch.

Hist. des Ord.
Relig. T. I.
c. xxi.

GEORGIAN MONKS and NUNS. Religious, of the country of Georgia, in Asia. They follow the rule of St Basil. The Monks have two fine monasteries at Damas, and the Nuns two, which are very rich, and distant a day's journey from the same city. The Georgian Monks are habited like the Greek Monks, and are not quite so ignorant as the Mingrelians; for the greatest part of the Christians of Georgia are instructed in the principles of Christianity in the monasteries, where they learn to write and read.

As the Georgian women are esteemed the most beautiful of all Asia, it often happens, that a young girl, when she is a little grown up, is stolen away from her parents by some of her relations, and sold into Turkey or Persia. For this reason many of the Georgians shut up their daughters very early in the monasteries, where they apply themselves to reading, and continue their whole life. After they are professed, and are arrived at a certain age, they are permitted to baptize, and even to apply the holy oils. Their habit is the same with the other Georgian women, excepting that it is black, and that they cover their faces with a linnen veil. There are more monasteries of women, than men; for which reason the Georgian women, in general, are better instructed, and understand their religion better, than the men.

GERIZIM (THE TEMPLE OF). It was the place of worship of the antient Samaritans.

The Samaritans were principally descended from those Assyrians, whom Salmannasser sent to inhabit the kingdom of Israel, when he had carried the ten tribes captive. They were originally Pagans; but, mixing with the remainder of the tribes, they gradually receded from idolatry, and at length became zealous worshippers of the true God. They submitted to circumcision, and observed the law; but complied no farther with Judaism, than to own the five books of Moses, rejecting all the rest of the Jewish Canon. They had priests and sacrifices, like the Jews; but would not allow Jerusalem to be the place of public worship; and therefore, to divert the people from going thither, they, by permission of Alexander the Great, erected another temple, of great magnificence, on mount *Gerizim*, not far from Samaria. This temple was built two hundred and four years after the Babylonish captivity, and three hundred and thirty-two before the nativity of Christ.

JOSEPH. lib.
xi. c. 8.

The erecting of this temple proved a great weakening to the Jewish Church: for all profligate wretches, malefactors, and excommunicated persons, among the Jews, immediately repaired to this place, and joined with the Samaritan worship. This occasioned great quarrels between the Jews and the Samaritans, who mutually branded

branded each other with the most reproachful titles. About two hundred years after, the Samaritans were subdued by John Hyrcanus, who destroyed Samaria and their schismatical temple. Notwithstanding which, they still kept mount Gerizim for their place of public worship, and continued their schism till the final destruction of both nations by Titus the Roman Emperor.

The Samaritans pleaded, in behalf of the temple on mount Gerizim, that there Abraham and Jacob built altars to God, and, by offering up sacrifices thereon, consecrated that place, above all others, to his worship; and that therefore it was appointed by God himself to be the *hill of blessing*, on the coming of the children of Israel out of Egypt; and that Joshua, having passed the river Jordan, had built an altar on it of twelve stones, according as God had commanded by Moses. But, to make out this last part of the argument, they have been guilty of a very great prevarication, in corrupting the text: for whereas the command of God is, that they should set up an altar upon mount *Ebal*, they have changed the word, and substituted *Gerizim* in its stead. It is true, they retort the argument, and alledge, that the *Jews* have foisted in *Ebal* instead of *Gerizim*. But all the other copies and translations of the Pentateuch prove the corruption on their side. The same prevarication they have been guilty of in the xxth chapter of Exodus, where, after the tenth commandment, they have subjoined, by way of an additional precept, words taken out of the xith and xxviith chapters of Deuteronomy, commanding the erecting of an altar on mount *Gerizim*, instead of mount *Ebal*, and offering sacrifices thereon.

PRID. Connect. P. I. B. VI.
Genes. xii. 6, 7. xxxiii. 20.
Deut. xxvii. 12.
Ibid. 2-7.

The Jews accuse the Samaritans of two pieces of idolatry, committed by them in this place. The first, that they there worshipped the image of a dove; and the other, that they worshipped certain idols, which were hid under the mountain. But both these charges were malicious calumnies, and falsely imputed to them: for, from the time that Manasseh brought the law of Moses among them, the Samaritans became as zealous worshippers of the true God, and held idolatry in as great abhorrence, as the most rigorous of the Jews.

When Antiochus Epiphanes began the persecution of the Jews, the Samaritans wrote to him, intreating him to give leave, that their temple upon mount Gerizim, which hitherto had been dedicated to an unknown and nameless God, might be consecrated to the Grecian Jupiter; which was readily consented to by Antiochus. There is a medal, upon which this temple is represented with a great number of steps. Procopius says, there were sixteen hundred and one.

An. 164, before Christ.
JOSEPH. Antiq. lib. xii. c. 7.
In Deut.

This temple is meant, in the conversation, which passed between our Saviour and the woman of Samaria, who said to him, pointing to mount Gerizim, *Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place, where men ought to worship.*

John iv. 20.

GIAGANNAT. The name of an idol of the Indians, which has given its name to a town situated on the gulf of Bengal, where there is as great a concourse of Indians, as of Mohammedans at Mecca. One of the principal ceremonies, practised in the temple, or pagod, of this idol, is, the giving him to wife the beautifullest young women of the country, who are shut up with him, and never fail to come out big with child, by the industry and care of the priests of this idol.

D'HÉRELLOT, Bibl. Orient.

GIABARIANS. A sect of divines among the Mohammedans, who take away all liberty of action from men, and teach, that God necessarily creates and produces all human actions, whether good or bad. The *Ascharians* are a branch of this sect, but do not carry their opinions to so great an excess. See **ASCHARIOUN.**

D'HÉRELLOT, Bibl. Orient.

GIBON. The name of a remarkable idol-temple, in Japan. It is surrounded with thirty or forty smaller temples, or chapels, all regularly disposed. The courts of the temple are lined with shops, and there are places for people to exercise themselves with shooting of arrows. The temple itself is a large narrow building. In the middle room, which is separated from the rest by a gallery, stands a large idol, surrounded with many smaller, and divers other ornaments: among the rest is a large japanned image of a young woman. The temple is from two to three fathoms

KEMPPER, Hist. of Japan, B. V. c. xiii.

fathoms long, and furnished with many other images of Demons, and young heroes.

DUGDALE,
Monast. Angl.
Vol. II.

GILBERTINES. A religious order, founded, in England, by the famous St Gilbert, of Sempringham, in Lincolnshire, who flourished in the reign of Henry I.

Gilbert's mother, being with child of him, dreamed she saw the moon descend into her lap; which was thought a presage of the light he was to spread abroad. Being grown up, and having taken holy orders, he was presented to the living of Sempringham, where his sanctity, and contempt of worldly wealth and honours, soon became conspicuous. Observing, that some virgins of his parish had so much improved by his doctrines, as to aspire to a more sublime state of life, he chose seven of them, whom he shut up from all worldly conversation, that they might devote themselves entirely to the service of God; and this was the beginning of his order. By the advice, and assistance, of the Bishop of Lincoln, he built for them a cloister, adjoining to the parish-church of Sempringham, with only one door to it, the key of which he always kept himself. Many great men, observing the strict virtue professed in this place, erected divers monasteries of this new order, in several countries.

Gilbert, being authorized thereto by the Pope, appointed pious and learned priests for the service of every one of the new erected monasteries. These priests had their habitations at a distance from the nuns, and were never to enter into the house, but to administer the sacraments, and that, in the presence of several witnesses. The holy founder appointed, that the women should follow the rule of St Benedict, and the men that of St Augustin. And, to compleat his institution, he collected from all others, and added to his own, what he thought most commendable in them, and committed the whole to writing, that it might remain as an established form of government among them.

So great was the reputation of St Gilbert's sanctity, that many Bishops resorted to him, to beg his blessing; and King Henry, and his Queen Eleanor, visited him in person. He is also said to have wrought many miracles, during his life. He died in the year 1189, and was canonized, by Pope Innocent III, in the reign of King John, An. 1202.

The monasteries of the order of St Gilbert, in England, were as follows: Sempringham, in Lincolnshire; Haverholm, in the same county; Chikeland, in Bedfordshire; Bolington, in Lincolnshire; Watton, in Yorkshire; Alvingham, in Lincolnshire; St Andrew's, in the suburbs of York city; Stikefwould, in Lincolnshire; Ormesby, Sixil, Marsey, Newsted, Kettely, St Catharine's, Heyninges, and Holland-brigg, in the same county; Malton, in Yorkshire; Shouldham, in Norfolk; Ellerton, in Yorkshire; Overton, in the bishopric of Durham; Welles, in Lincolnshire; and Pulton, in Wiltshire.

GILGUL HAMMETHIN. [*Hebr.*] *The rolling of the dead.* The Jews have a tradition, that, at the coming of the Messiah, no Jew shall rise any where, but in the holy land. But, that those, who have died and been interred in other countries, may partake of the general resurrection, the Jewish doctors have a conceit, that God will dig for them subterraneous passages or cavities, through which they shall *roll* from their tombs to the holy land. This notion frequently occurs in the Rabbinical writings.

D'HERBE-
ROT, Bibl.
Orient.

GIUMAAT. [*Arab.*] *The day of assembly.* So the Mohammedans call the *friday* in each week, which they peculiarly dedicate to the worship of God. The Pagan Arabs revered it, having a tradition, that the works of the creation were finished on this day. The Mussulmans ascribe a great many prerogatives and excellencies to this day; and there are a great many ceremonies peculiarly observed on it. They believe, the last day of judgment will be on this day.

GLAUCUS. A marine god, or deity of the sea. There are a great many fabulous accounts of this divinity: but the poetical history of him is, that, before his deification, he was a fisherman of the town of Anthedon, who, having one day taken a considerable number of fishes, which he laid upon the bank, on a sudden perceived, that these fishes, having touched a kind of herb that grew on the shore,

received

received new strength, and leaped again into the sea : upon the sight of which extraordinary accident, he was tempted to taste of the herb himself, and presently leaped into the sea after them, where he was metamorphosed into a Triton, and became one of the sea gods. Ovid introduces Glaucus giving this account of himself to the nymph Scylla.

Metam. lib.
xiii. ver. 917.

Non ego prodigium, non sum fera bellua, virgo ;
Sum Deus, inquit, aquæ ; nec majus in æquora Proteus
Jus habet, & Triton, Athamantiadesque Palæmon.
Ante tamen mortalis eram ; sed scilicet altis
Deditus æquoribus, jam tum exercebar in illis.
Nam modo ducebam ducentia retia pisces ;
Nunc in mole sedens moderabar arundine linum - - - -
Cespitem confedi, dum lina madentia ficco :
Utque recenserem captivos ordine pisces,
Insuper exposui, quos aut in retia casus,
Aut sua credulitas in aduncos egerat hamos.
Res similis fictæ ; (sed quid mihi fingere prodest ?)
Gramine contacto cœpit mea præda moveri,
Et mutare latus, terraque, ut in æquore, niti.
Dumque moror, mirorque simul, fugit omnis in undas
Turba suas, dominumque novum littusque relinquunt.
Obstupui, dubiusque diu, quæ causa, requiro :
Num deus hoc aliquis, num succus fecerit herbæ.
Quæ tamen has, inquam, vires habet herba ? manuque
Pabula decerpsi, decerptaque dente momordi.
Vix bene combiberant ignotos guttura succos ;
Cum subito trepidare intus præcordia sensi,
Alteriusque rapi naturæ pectus amore.
Nec potui restare loco ; repetendaque nunquam,
Terra, vale, dixi ; corpusque sub æquora merfi.
Dî maris acceptum socio dignantur honore.

*Nor fish am I, nor monster of the main ;
But, equal with the watry gods, I reign.
Nor Proteus, nor Palæmon me excel,
Nor he, whose breath inspires the sounding shell.
My birth, 'tis true, I owe to mortal race,
And I my self but late a mortal was.
Even then in seas, and seas alone, I joy'd ;
The seas my hours, and all my cares employ'd.
In meshes now the twinkling prey I drew ;
Now skillfully the slender line I threw,
And silent sat the moving float to view - - - -
It chanced,
My scaly prize in order all display'd,
By number on the greensword there I laid
My captives, whom or in my nets I took,
Or hung unwary on my wily hook.
Strange to behold ! yet what avails a lye ?
I saw them bite the grass, as I sat by :
Then sudden darting o're the verdant plain,
They spread their fins, as in their native main.
I paused, with wonder struck, while all my prey
Left their new master, and regained the sea.
Amaz'd, within my secret self I sought
What god, what herb this miracle had wrought :
But sure no herbs have pow'r like this, I cried ;
And strait I pluck'd some neighbouring herbs, and tried.
Scarce had I bit, and prov'd the wond'rous taste,
When strong convulsions shook my troubled breast.*

*I felt my heart grow fond of something strange,
And my whole nature lab'ring with a change.
Restless I grew, and ev'ry place forsook,
And still upon the seas I bent my look.
Farewel for ever ! farewel, land ! I said,
And plunged amidst the waves my sinking head.
The gentle pow'rs, who that low empire keep,
Received me as a brother of the deep.* ROWE.

After a description of his metamorphosis into a sea god, he gives the following picture of his person :

Ibid. ver. 960.

*Hanc ego tum primum viridem ferrugine barbam,
Cæsariemque meam, quam longa per æquora verro,
Ingentesque humeros, & cærulea bracchia vidi,
Cruraque pinnigero curvata novissima pisce.*

*Then first this sea-green beard I felt to grow,
And these large honours on my spreading brow :
My long-descending locks the billows sweep,
And my broad shoulders cleave the yielding deep :
My fishy tail, my arms of azure hue,
And ev'ry part divinely changed I view.* ROWE.

This deity makes his appearance in the train of sea gods, and nymphs, which attend the car of Neptune.

VIRG. Æn.
lib. v. ver.
822.

*Tum variæ comitum facies ; immania cete,
Et senior GLAUCI chorus, Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.*

*Then the inferior gods, that rule the main,
Palæmon, GLAUCUS, Phorcys, fill his train,
And nimble Tritons skim the wat'ry plain.*

GLORIA PATRI. See DOXOLOGY.

TILLEMONT, Hist. Eccles. T. II. Art. Gnostiques. EPIPH. Hær. 27. c. i. GNOSTICS. Christian heretics, so called. Epiphanius makes a distinct article of the *Gnostics*, who, indeed, were not a particular sect ; it being a name, which almost all the antient heretics affected to take, to express that new knowledge, and extraordinary light, to which they pretended ; for the word *Gnostic*, among the Greeks, signifies a *learned* or *enlightened person*.

EUSEB. lib. iv. c. 7. S. Epiphanius ascribes the origin of the *Gnostics* to Simon Magus ; and Eusebius to Carpocrates. The truth is, every one of the antient Heresiarchs may be said to have founded a sect of *Gnostics*. Christian writers have given them various names, as Florians, Phibionites, Barbelites, &c. of which it is difficult, and of little importance, to know the particular reasons.

EPIPH. Hær. 26. c. x. AUGUSTIN. Hær. 6. The *Gnostics*, according to Epiphanius and others, acknowledged two principles, a good and a bad ; they supposed, there were eight different heavens, each of which was governed by its particular prince. The prince of the seventh heaven, whom they named Sabaoth, created the heavens and the earth, the six heavens below him, and a great number of angels. They made him the author of the law of Moses.

TERTULL. Apol. c. xvi. They pretended he had the form of an ass, or an hog ; and it was this, perhaps, which gave the heathens occasion to charge the Christians with worshipping the head of an ass. In the eighth heaven they placed their Barbelo, or Barbero, and whom they sometimes called the father, and sometimes the mother of the Universe. All the *Gnostics* distinguished the creator of the universe from God, who made himself known to men by his Son, whom they acknowledged to be the Christ. They denied, that the *Word* was made flesh, and asserted, that Jesus Christ was not born of the Virgin Mary, that he had a body only in appearance, and that he did not suffer in reality.

Some of the *Gnostics* made use of the Old and New Testament; but they ascribed what was favourable to their opinions to the spirit of truth, and what was contrary thereto to the spirit of the world: for they held, that the prophecies came from different gods. In the New Testament, they rejected the epistles to Timothy, because they are expressly condemned in them. The generality of them absolutely rejected the Law and the Prophets. Epiph. Hær. 26. c. vi. 1 Tim. vi. 20.

As to the infamy of their lives, it is sufficient to say, that the women were in common among them. St Jude is thought to mean the *Gnostics* by those *ungodly men*, whom he describes, in his general epistle, as guilty of all manner of vices. Id. ib. c. iv.

They neither believed a resurrection, nor a judgment to come; but imagined, that those, who had not been instructed in their maxims, would return into the world, and pass into the bodies of hogs, and other like animals. They had several apocryphal books; as, *the Gospel of St Philip*, the *Revelations of Adam*, the *Gospel of perfection*, the *book of the prophet Barcabas*, &c. Id. ib. c. 18. 13, &c

This is, in brief, the account given of the *Gnostics* by Epiphanius, Irenæus, and others; and it is plain from hence, that the tenets and practices of most of the antient heretics may be reduced under those of the *Gnostics*.

G O D. So we call the Supreme Being, the First Cause, or Creator of the Universe, and the only *true object* of religious worship.

The *Hebrews* called him *Jehovah*; which name they never pronounced, but used, instead of it, the words *Adonai*, or *Elohim*. See *ADONAI*, *ELOHIM*, and *JEHOVAH*.

The frequent apparitions of God to the Patriarchs, and the intercourse they had with the divinity, could not but make strong impressions on their minds of his being and providence. But the knowledge of the true God was not long kept up in the world. Mankind soon degenerated into Polytheism and Idolatry, or the worship of false gods and idols. This degeneracy becoming universal, God thought fit to call Abraham out of the midst of the idolatrous Chaldæans, to be the founder of a race, who should restore and preserve the worship of the one only and true God. These were the *Hebrews*, or *Israelites*, called afterwards *Jews*; who, dwelling in the land of Palestine or Judea, kept up the true religion, or worship of the true God, whilst all the nations about them, and the rest of the world, were sunk in the darkness of Pagan idolatry. It is true, the Hebrews often revolted from God, and sacrificed to idols: but the true religion was never entirely lost among them; and it is very probable, that their idolatry consisted in worshipping the Supreme Being under symbolical representations. See *IDOLATRY*, *POLYTHEISM*, &c.

The modern *Jews* have very just apprehensions of the Deity: but their Rabbins have very ridiculous and extravagant notions concerning him. To give one instance: they illustrate the omnipotence of God in the following manner. Cæsar, they say, had a mind to see God; upon which Rabbi Joshua prayed, that the effects of his presence might be perceived by the senses. God heard his prayer, and, retiring 400 leagues from Rome, bellowed so terribly, that at the noise thereof the walls of the city fell down, and all the women with child miscarried. God then advanced a 100 leagues nearer, and roared in the same manner; which so frightened Cæsar, that he fell from his throne, and all the Romans then living lost their grinders. BASNAGE, Hist. des Juifs, lib. iv. c. 2.

The Rabbins, and Hebraists, reckon up ten different names of God, which are; *El*, *Elohim*, *Elohe*, *Tsebaoth*, *Elion*, *Ehjeh*, *Adonai*, *Jah*, *Shaddai*, and *Jehovah*. Of these there are three, which express the essence of God, and are proper names; viz. *Ehjeh*, *Jah*, and *Jehovah*. The rest are only names of his attributes. HIERON. Epist. ad Marcellam.

With respect to the theology of the *Pagans*, it is thought by most learned men, that, at the bottom, they acknowledged but one God, and that the many different divinities, worshipped by them, were but the attributes and actions of one and the same God. This may, probably, be true of the wiser Heathens; and indeed there are many strong and beautiful passages in Pagan authors, to prove, that they acknowledged but one God. Pythagoras taught the unity of God, and defined him to be, *a mind, penetrating, and diffusing itself through all the parts of the universe, from which all animals receive life*. Virgil, no doubt, intended to paraphrase this definition in the following beautiful verses. LACTANT. de falsa religione, lib. i. c. 5.

Principio

Æn. 6. ver.
724.

Principio cœlum ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum;
Et quæ marmoreo fert monstra sub æquora pontus.

*Know first, that heav'n and earth's compacted frame,
And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole.
This active mind, infused thro' all the space,
Unites and mingles with the mighty mass.
Hence men and beasts the breath of life obtain,
And birds of air, and monsters of the main.* DRYDEN.

PLATO, in
Parmenide,
&c.

The τὸ ὄν of Plato is too famous to be forgotten. That philosopher called God *the being which is*; and whenever he speaks of the Deity, it is always in the singular number. This knowledge of the unity of God is still more plainly seen in the Platonists after the birth of Christ, viz. Porphyry, Proclus, Jamblichus, &c. But there is reason to suspect that they were not a little obliged for it to the writings of the Christians. The same may be said of Seneca the philosopher, who lived in the time of St Paul. However that be, he says expressly, that the several divinities are but different names of one and the same God.

De Benef. lib.
iv. c. 7.

With respect to the *Christians*, it need only be just mentioned, that they were very early divided in opinion, as to the nature and essence of the Supreme Being; the greater part, from the very beginnings of Christianity, worshipping *three* persons in the *unity* of the Godhead, whilst others absolutely rejected a trinity of persons, and asserted the unity of the divine nature, both as to person and substance. See ARIANS and TRINITARIANS.

It belongs not to this work to set down the many philosophical speculations of learned men concerning the nature and attributes of GOD. I shall therefore only subjoin the great Sir Isaac Newton's definition, or rather description, of the Supreme Being, as also a late ingenious writer's familiar proof of the existence of God.

Philos. Nat.
Princip.
Math. in calce.

' God (says Sir I. N.) is a relative term, and has respect to servants. It denotes, indeed, an eternal, infinite, absolutely perfect Being: but such a Being, without dominion, would not be *God*. The word *God* frequently signifies *Lord*; but every *Lord* is not *God*. The dominion of a spiritual being, or Lord, constitutes *God*; true dominion, true God; the supreme, supreme; pretended, pretended. From such true dominion it follows, that the true God is living, intelligent, and powerful; and from his other perfections, that he is supreme, or supremely perfect. He is eternal, and infinite; omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known. He is not eternity or infinity, but eternal and infinite. He is not duration or space, but he endures and is present. He endures always, and is present every where; and, by existing always and every where, constitutes the very things we call duration and space, eternity and infinity. — He is omnipresent, not only virtually, but substantially; for power without substance cannot subsist. All things are contained, and move in him, but without any mutual passion; that is, he suffers nothing from the motions of bodies, nor do they undergo any resistance from his omnipresence.

' It is confessed, that God exists necessarily; and by the same necessity he exists always and every where. Hence also he must be perfectly similar; all eye, all ear, all brain, all arm; all perception, intelligence, and action; but after a manner not at all corporeal, not at all like men; after a manner altogether unknown to us. He is destitute of all body, and bodily shape; and therefore cannot be seen, heard, or touched, nor ought to be worshipped under the representation of any thing corporeal. — We know him only by his properties, or attributes, by the most wise and excellent structure of things, and by final causes: but we adore and worship him only on account of his dominion. For *God*, setting aside dominion, providence, and final causes, is nothing else but fate and nature.'

The existence of such a Being, or First Cause of all things, is thus beautifully proved and illustrated by the ingenious author of *The religion of nature delineated*. Section 5.

‘ Suppose a chain hung down out of the heavens from an unknown height, and, tho’ every link of it gravitated towards the earth, and what it hung upon was not visible, yet it did not descend, but kept its situation ; and upon this a question should arise, *what supported or kept up this chain ?* would it be sufficient to answer, that the first or lowest link hung upon the second, or that next above it ; the second, or rather the first and second together, on the third ; and so on *ad infinitum ?* For what holds up the *whole ?* A chain of ten links would fall down, unless something able to bear it hindered : one of twenty, if not staid by something of yet greater strength, in proportion to the increase of weight : and therefore one of infinite links certainly, if not sustained by something infinitely strong, and capable to bear up an infinite weight. And thus it is in a chain of causes and effects, tending, or as it were gravitating, towards some end. The last or lowest depends, or (as one may say) is suspended upon the cause above it : this again, if it be not the first cause, is suspended as an effect upon something above it, &c. And, if they should be infinite, unless (agreeably to what has been said) there is some cause, upon which all hang or depend, they would be but an infinite effect without an efficient ; and to assert there is any such thing, would be as great an absurdity, as to say, that a finite or little weight wants something to sustain it, but an infinite one or the greatest does not.’

For the particular attributes, or properties of God, see ATTRIBUTES OF GOD, ETERNITY, IMMENSITY, &c.

GODS or DEITIES. The *false objects of religious worship*. The number of *Pagan divinities* was prodigious ; which makes it difficult to reduce them under certain classes. Varro, it is said, confessed there were thirty thousand gods. Clemens Alexandrinus distributes them into seven classes. The first is that of the stars : the second that of the fruits, as Ceres, Pomona, Bacchus : the third that of punishments, as the Furies : the fourth that of the passions, as Love : the fifth that of the virtues, as Concord, Peace : the sixth that of the *Dii majorum gentium*, or greater gods, as Jupiter, Juno, Mars : and the seventh that of the benefits we receive from God, such as medicinal virtue, deified under the name of Æsculapius. In Protrepticō ad gentes.

There is no division more convenient and general, than that, by which the gods of Paganism are divided into *animal* and *natural gods*. Animal gods were *deified men* ; and natural gods were the parts of nature, such as the stars, the elements, mountains, rivers, and the like. But it is to be observed, that each Pagan divinity was at once both a natural and an animal god ; that is, the name of every false god signifies some star, or element, and at the same time some man, who had been ranked among the gods. The first of all the natural gods is the sun, which is signified under the names of almost all the gods. Thus Apollo, Jupiter, Bacchus, Mars, Mercury, Æsculapius, Hercules, Isis, Serapis, Adonis, Atis, Osiris, and many other deities, are all the sun. The animal gods were all mortals, who had been raised to divinity by ignorance and superstition. Cicero, enumerating several Pagan deities, gives us their genealogy, and acknowledges, that they had been men. The Greeks were not the authors of this folly : it came to them from the east ; and it is highly probable, that the Patriarchs were worshipped by their descendants, under the same names as the natural gods. A learned modern has endeavoured to discover Moses under most of the Pagan divinities. MACROB. Saturn. lib. i. c. xvii—xxiv.

Jamblichus, a Platonic Philosopher, and learned in that kind of magic, which is called *Theurgy*, makes eight orders of gods. In the first he places the great gods, who are invisible, and every where ; in the second archangels ; in the third the angels ; in the fourth the Demons ; in the fifth the *archontes majores*, or those who preside over the sublunary world, and the elements ; in the sixth the *archontes minores*, or those who preside over matter ; in the seventh the heroes ; and in the eighth the souls. Voss. de Idolol. lib. ii. De Natura Deorum, lib. ii. HUET. De monstr. Evang. De Mysteriis, §. 2. c. i. & ii.

It is a very celebrated division of the gods into *Dii majorum gentium*, and *Dii minorum gentium* ; that is, the greater and lesser, or superior and inferior gods. This division is taken from Cicero’s second book of *Tusculan Questions*. The gods *majorum gentium* were the ancient gods, acknowledged every where as gods : the gods *minorum gentium* were peculiar to certain people ; as Quirinus to the Romans, and Sancus Semo to the Tuscans. This division of the gods was made in allusion to

that of the Roman Senate by Tarquinius Priscus, who called the old senators *Patres majorum gentium*, and the new *Patres minorum gentium*.

The greater gods had several appellations. They were called *Dii consentes* and *Dii electi*. There were twelve gods, called *Consentes*, comprized in these two verses of Ennius.

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.*

VARRO, de
re rustica,
lib. i.

SUETON. in
Augusto,
c. vii.

They were called *consentes*, *quasi consentientes*, because they were supposed to be counsellors or assessors to Jupiter the supreme being. Their statues, gilt, stood in the great square of Rome, called *Forum Romanum*. It was in imitation of this council of gods, that Augustus made in private that famous supper, so much talked of, called *Cæna δωδεκάθετος*, the *supper of the twelve gods*; for which purpose he made choice of twelve persons, six men and six women, who represented, by their dress and ornaments, the six gods and six goddesses. To these twelve gods they added eight others, which made in all twenty (*selecti*) select gods. These additional gods were, Janus, Genius, the Sun, Pluto, the Earth, the Moon, and Saturn.

Another division of the gods of Paganism is taken from their place of residence. Thus there are *cælestial gods*, or such as reside in heaven; *terrestrial gods*, or such as dwell upon earth; and *infernal gods*, or such as have their abode in hell. Again, there are *marine deities*, or gods of the sea; and *sylvan deities*, or gods of the woods.

Again, there are deities, who preside over particular persons. Thus the goddesses Lucina, Sospita, Egeria, and others, had the care of women in child-birth. The gods and goddesses Educa, Fabulinus, Juventa, and others, had the care of children and young persons. Each action, virtue, and profession had it's particular god. Suada, Juno, Thalassius, and others, were the deities of marriage; Abeona and Adeona the deities of going abroad and returning home; Vestitus and Victus the gods of dress and eating: the shepherds had their Pan, the Muleteers their Hippona, the Gardners their Flora, the Learned their Mercury and Minerva, and the Poets their Apollo and the Muses. See GENII, LARES, PENATES, &c.

De Natura
Deorum,
lib. ii.

The philosophers pretended, that their theology, and the genealogy of their gods, did originally, in an allegorical sense, mean the several parts of nature and the universe. Cicero gives a large account of this, and tells us, that even the *impious* fables, relating to the gods, include in them a good *physical meaning*. Thus, when Saturn was said to have devoured his children, it was to be understood of *Time*, which is properly said to devour all things. This great heathen acknowledges, that these fables had occasioned a great number of false opinions, troublesome errors, and womanish superstitions. 'We know (says he) the shapes of all the gods, their age, habits, and ornaments: nay, their very genealogy, marriages, and every thing relating to them, hath been delivered in the exact resemblance of human weakness. They are described as being troubled at heart; their amours, their passions, their quarrels are related. Nay, Mythology tells us, there have been wars and battles among them. — It is the height of folly to believe these absurd and extravagant things.' It appears, from this passage of Cicero, what opinion the wiser Heathens had of the popular religion of their country.

It may not be improper, under this article, to set down the laws relating to the worship of the gods, as they stood in the *twelve tables*. They are contained in the eleventh table, as follows:

T A B L E XI.

OF THE WORSHIP OF THE GODS, AND OF RELIGION.

CICERO, de
Legibus,
lib. ii.

I L A W. *Let all persons come with purity and piety to the assemblies of religion, and banish all extravagance from thence. If any one does otherwise, may the gods themselves revenge it.*

II L A W. *Let no person have particular gods of his own; or worship any new and foreign ones in private, unless they are authorized by public authority.*

III L A W.

- III LAW. *Let every one enjoy the temples consecrated by his forefathers, the sacred groves in his fields, and the oratories of his Lares. And let every one observe the rites used in his own family, and by his ancestors, in the worship of his domestic gods.*
- IV LAW. *Honour the gods of heaven, not only those, who have always been thought such, but those likewise, whose merit has raised them thither, as Hercules, Bacchus, Æsculapius, Castor, Pollux, and Romulus.*
- V LAW. *Let those commendable qualities, by which heroes have obtained heaven, be ranked among the gods; as understanding, virtue, piety, fidelity; and let temples be erected to them. But let no worship ever be paid to any vice.*
- VI LAW. *Let the most authorized ceremonies be observed in the worship of the gods.*
- VII LAW. *Let law-suits be suspended on the festivals of the Gods: and let the slaves have leave to celebrate them, after they have done their work. And, that it may be known, on what days they fall, let them be set down in the kalendars.*
- VIII LAW. *Let the priests offer up in sacrifice to the Gods, on certain days, the fruits of the earth, and berries; and, on other days, abundance of milk, and young victims. For fear this ceremony should be omitted, the priests shall end their year with it. Let them likewise take care to chuse for every god the victim he likes best. Let there be priests for some gods, Flamines for others, and Pontifices to preside over them all.*
- IX LAW. *Let no women be present at the sacrifices, which are offered up in the night, except at those, which are made for the people, with the usual ceremonies. Nor let any one be initiated in any mysteries brought from Greece, but those of Ceres.*
- X LAW. *If any one steals what belongs to, or is devoted to the Gods, let him be punished as a parricide.*
- XI LAW. *Let every one strictly perform his vows; but let no wicked persons dare to make any offerings to the gods.*
- XII LAW. *Let no man dedicate his field to the service of the altar; and let him be discreet in his offerings of gold, silver, or ivory. Let no man dedicate a litigated estate to the gods. If he does, he shall pay double the value of it to him, whose right it shall appear to be.*
- XIII LAW. *Let every man constantly and perpetually observe his family-festivals.*
- XIV LAW. *Let him, who has been guilty of any of those faults, which make men execrable, and are not to be attoned for by expiations, be deemed impious. But let the priests expiate such, as are to be expiated.*

It is observable, that the *second* of these laws prohibits the worship of any foreign gods, without the authority of the senate; and this, probably, might be one reason of the violent persecutions, which the Christians met with from the Heathens, since the former, by professing to worship Jesus Christ as God, did, in that respect, act directly contrary to an established law of the empire: and had Tiberius's design, of enrolling Jesus Christ among the gods, succeeded, the Christians, probably, had met with milder treatment at the hands of the Romans.

With respect to the *fifth* law, which forbids divine worship to be paid to any *vice*, it is certain, the Pagans afterwards exceeded the bounds prescribed by this law: for we find the Romans, in times of corruption, erecting altars to infamous divinities, and consecrating the objects of the most vitious and extravagant passions.

It need only be said farther, in relation to these laws, that they were added, together with those of the *XIIth Table*, by the Decemvirs Appius Claudius, &c. to the ten tables already subsisting; which completed the *twelve tables*, so much boasted of by the Romans, and which they preserved ever after as a sacred *depositum*. This was in the year of Rome 303.

The principal gods of the antient Greeks and Romans are particularly taken notice of under their respective articles. See JUPITER, JUNO, APOLLO, MINERVA, MARS, &c.

As superstition knows no bounds, the number of *inferior* gods, among the Pagans, is almost infinite; being either local deities, or heroes taken into the number of gods, or such as were established by meer fancy and caprice. Most of these being too inconsiderable to deserve particular articles, I shall here set down a few of them, in an alphabetical order, beginning with those of *Greece*.

STRABO. Æ-
LIAN. POR-
PHYRY.
ATHENÆUS.
CICERO. PHI-
LOSTRATUS.
PAUSANIAS.
HERODOTUS.

ACHILLES, the famous hero of Greece, had a temple, and divine honours paid to him, at Sigeum.

ADDEPHAGIA, or *Gluttony*, had a temple in Sicily, wherein was the statue of Ceres.

AGRAULUS, the daughter of Cecrops, had divine honours paid to her in Cyprus, where human victims were sacrificed to her.

ACRATOPES (which word signifies a drinker of unmixed wine) was honoured as a hero in Munichia.

ALABANDUS was worshipped in Caria, and his votaries termed *Alabandenses*.

AMYCLEUS was a hero, worshipped in Greece.

ANDROGEOS likewise had an altar, and was honoured as a hero.

APOLLONIUS TYANÆUS, the famous magician, had several statues erected to him, in a temple at *Tyanæ*.

ASIUS, a hero, was honoured in Caria, near the Cayster.

AUTOMATIA, or *Chance*, had a temple, built by Timoleon.

AUKESIA, and DAMIA or LAMIA, were two goddesses, worshipped at Ægina.

CALCHAS, the priest, had a little temple at Daunia, upon a hill.

CAYSTRIUS had an altar near the river *Cayster*.

DEUCALION had temples, and was worshipped as a god, in Greece.

DIOMEDES, the hero, had a temple, and a grove at Timavus.

ERECTHEUS was worshipped by the Athenians, and had a temple in the Acropolis at Athens.

ERGANA was worshipped as a goddess by the descendants of Phidias.

The GENETYLLIDES are mentioned as goddesses, who had their statues near Venus Colias.

HECTOR, the famous hero of Troy, had divine honours paid him by the Trojans.

HELEN, likewise, had a temple at Therapna.

HERMOTIMUS was honoured as a god by the Clazomenians, and had a temple.

LYCURGUS was deified by the Lacedæmonians, who built a temple to him at Lacedæmon.

MELICERTA had an altar in the territory of Corinth.

MOMUS is represented as talking with great freedom in an assembly of the gods; but whether statues or altars were ever erected to him, is uncertain.

PALAMEDES was honoured as a god, and had a statue with this inscription, *To the god Palamedes*.

PANDARUS was honoured by the *Pandarii* in Lycia.

PASITHEA or PASIPHAE had a temple near Lacedæmon.

PROTESILAUS had a temple near Abydus.

TENES was the god of the island Tenedos.

The *Romans* far surpassed the Greeks in the number of their Gods. Some of their inferior deities are as follows.

AUGUST. de
civit. dei.

ABEONA and ADEONA were the goddesses of going abroad, and returning home.

ARNONIUS,
adv. Gentes.

ÆNEAS, the founder of the Roman common-wealth, was honoured among the gods *Indigetes*.

AGENORIA was the goddess who presided over mens actions.

ARCULUS was the god, who presided over trunks and chests.

ARGENTINUS was the god of silver, and the son of *Pecunia* or money.

BUBONA was the goddess of oxen.

- CARDEA was the goddess of gates and hinges.
 CATIUS was a god, who made men fly and crafty as cats.
 COLLATINA was the goddess of mountains and valleys.
 CUNINA presided over children in their cradles.
 DEVERRA ; a goddess, who took her name from the Latin *deverrere*, which signifies to *sweep*.
 EDUCA, or EDULIA, was the goddess of food.
 FABULINUS was the god, to whom the Romans gave thanks, when their children first began to speak.
 FESSONIA, the goddess of those who were weary.
 FORCULUS, a god of the gates.
 HOSTILINA was worshipped, when the ground shot forth new ears of corn.
 INTERCIDONA seems, by her name, to have been the goddess of Carpenters, and such as cut or chop with an ax.
 JUGATINUS was either a god of marriage, or of the mountains; the name implying either.
 LACTURNUS, or LACTENS DEUS, or LACTUCINA DEA, presided over young plants, whose juice is of a milky nature.
 LEVANA, a goddess, whose employment was (*levare*) to take up new-born children.
 LIBENTINA was the goddess of debauchery.
 LIMENTINUS, the god of thresholds.
 MARICA was a goddess worshipped at Minturnum.
 MANTURNA, a goddess invoked by new-married women, that they might stay with their husbands.
 MELLONA was the goddess, who presided over honey.
 MEDITRINA, the goddess of medicine.
 MEPHITIS, the goddess of stinks, or ill smells.
 MINUTIUS was a god, of whom we only know, that he had a temple at Rome.
 NUMERIA was the goddess of numbers, or arithmetic.
 NUNDINA, a goddess, who took her name from the ninth day after children were born.
 OPIS was the god of help.
 OSSILAGO, the god, who set, or consolidated bones.
 PARTUNDA, the goddess of women in child-birth.
 PAVENTIA, a goddess that drove away fear from children.
 PELLONIA, a goddess, whom they invoked to drive away the enemy.
 PERFICA, PERTUNDA, and PREMA, were goddesses, who presided over the married pair on the nuptial night.
 PETA was a goddess of petitions.
 POPULONIA, a goddess, who prevented the enemy from ravaging the country.
 POTINA, the goddess of drink.
 PUTA, a goddess, who presided over the pruning of trees.
 RUNCINA, a goddess, whom they invoked, when they cut down corn.
 RUSINA, the guardian goddess of fields.
 STERCUTIUS, the god of those, who dung the earth.
 SEGETIA and SEIA were both goddesses of the harvests.
 SENTIA was a goddess, who inspired men with thoughts.
 SENTINUS was a god, who gave sense to new-born infants.
 STATANUS, or STATILINUS, was he, who made children stand, and walk upright.
 STIMULA was a goddess, who spurred men on to action.
 STRENIA, or STRENUA, was the goddess of vigour and strength.
 TACITA, the goddess of silence : she was deified by Numa Pompilius.
 TELLUMO, a god of the earth.
 VACUNA, the goddess of leisure.
 VAGITANUS, a god, who presided over the crying of infants.
 VALLONIA was the goddess of the valleys.
 VENILIA, the goddess of coming hope.
 VIRGINENSIS, a goddess, who presided over marriages.
 VITUMNUS, the god, who gave life to new-born children.

VOLUMNUS and VOLUMNA were nuptial deities, whose office it was to conciliate the minds of the new-married.

VOLUPA was a goddess of pleasure. And

VOLUTINA a goddess, who presided over the hulls or coats, in which the grain is inclosed.

A much greater number of such like gods of the antient Romans might be produced ; and new ones will still continue to be discovered.

Juvenal, rallying the frequent *Apotheoses* or deifications of the Romans, represents poor Atlas, as almost sinking under the weight of such a number of gods.

Juv. Sat. xiii.
ver. 46.

----- nec turba deorum

Talis, ut est hodie, contentaque fydera paucis

Numinibus miserum urgebant Atlanta minori

Pondere.

*E're gods grew numerous, and the heav'nly crowd,
Press'd wretched Atlas with a lighter load.* CREECH.

It is well known, that religion (or rather superstition and idolatry) travelled westward, and that the Greeks (and from them the Romans) had their gods, originally, from the eastern nations, viz. the Persians, Arabians, Chaldæans, Phœnicians, but especially the Egyptians.

HYDE, de
Relig. vet.
Pers.

The PERSIANS, according to Herodotus and most of the antients, worshipped *fire* as the supreme god ; tho' a modern author thinks, they adored it only as an image or representation of the Creator. They likewise worshipped the Sun under the name of *Mithra* ; and admitted of two principles, a good and a bad god, whom they named *Oromasdes* and *Arimanius*. See ARIMANIUS, MITHRA, and OROMASDES.

Specim.
Arab.

GOLIUS, p.
2640, 1237,
2359, 2764.

Pocock has given us a list of forty gods of the antient ARABIANS : but there must have been a great many more, since there were 360 statues round the Caaba, or temple of Mecca. Beyer reckons five gods of the first rank or class :

1. VVODD, the god of the Kelibites, under the figure of a Cupid.
2. SEVVAK, the god of the Hudeilites, under the figure of a woman.
3. NEIR, the god of the Dulkelaïtes, under the figure of an eagle.
4. JAGOUTH, under the figure of a lion. And,
5. JAUG, under that of a horse.

Among the inferior Arabian divinities, are reckoned ;

HOBAL, one of the 360 statues or idols : he had a human figure, representing Abraham, accompanied by the angels and prophets, and drawing lots with arrows.

ISMAEL, in the same attitude.

A *wooden Pigeon*, which Mohammed broke to pieces with his own hands.

The idols ASAPH and NEYELAH, under the figures of a man and a woman, who were deified for a crime, which is not mentioned.

SAAD ; which was properly a stone, or little rock, near *Dgiodda*.

SOAIR ; an idol of the tribe of Anza.

SCHAMS, or the sun, worshipped by the descendants of *Tamim*.

DUL KAFFAIN ; an idol of the tribe of *Daus*.

BAGAIR ; an idol of the tribe of *Azd*.

OKAISAR ; an idol, worshipped in the eastern parts of Syria about Damascus.

BAG (from whence *Bagdad* received its name) was worshipped by the tribe of the *Banifalim*.

A *statue of paste* : it was worshipped by the tribe *Hanifa*, and, in a time of famine, devoured and eaten up by its worshippers.

CHALASSA ; an idol of the tribe *Chathaa* : it was destroyed in the tenth year of the Hegira.

DU-SCHARA ; whom Suidas takes to be the *Δυσσεύς*, or god *Mars*, of the Greeks.

DE DHEMAR ; an idol of the family of *Abbas ben Merdas*, and which Abbas himself burnt, when he embraced Mohammedism.

Among the Arabians, each planet or star had its temple and its worshippers. Pocock mentions seven :

- | | |
|-------------------------------|---|
| 1. DZOHL, <i>Saturn.</i> | 5. ALDABARAN, the <i>Bull's eye.</i> |
| 2. DZOHARA, <i>Venus.</i> | 6. SOHAIL, the star <i>Canopus.</i> |
| 3. MOSCHTARA, <i>Jupiter.</i> | 7. ALSCHEERA, <i>Sirius, or the dog-star.</i> |
| 4. ATHARID, <i>Mercury.</i> | |

The Gods of the CHALDÆANS, and PHÆNICIANS, or SYRIANS, are taken notice of under their respective articles. See ADRAMALECH, ANAMALECH, ASTARTE, BAAL, CHEMOSH, MOLOCH, &c.

The gods of the EGYPTIANS, likewise, have each their separate articles. See therefore ANUBIS, CANOPUS, ISIS, OSIRIS, TYPHON, &c.

See likewise the articles IDOLATRY, MYTHOLOGY, and THEOLOGY.

GOEGHY. The name of a sect of *Banians*, in the East-Indies. They OLEARIUS. acknowledge a god, creator of all things, whom they call *Bruin*. They do not believe a *metempsychosis*, or transmigration of souls, as the other Banians do. They have no mosques of their own, nor ever frequent those of other sects, but live retired; and spend the greatest part of their time in prayer. They have a particular regard for one *Mecis*, whom they call the *servant of God*. They never marry, and are so superstitiously reserved, that they will not suffer a woman to touch them.

They avoid the conversation of men, and live in woods and deserts. They wear no dress, except a piece of linnen tied about their middle. They rub their bodies all over with ashes. Some of them have three or four servants, who voluntarily wait on them, to partake of their sanctity.

These *Goeghys* believe, that their god *Bruin* created all things, and that no figure either of man or beast, can be a proper representation of him; for, say they, he is a light, which cannot be the object of our eyes, because, he having created the sun, it is no wonder if we cannot contemplate the principle of so excellent a brightness.

GOKOULASTEMI. A festival of the Indian Bramins, celebrated in honour of the nativity of their god Vistnou, by the name of *Kristna*. Dissert. on the Relig. &c. of the Bramins, apud Rel. Cer. T. III.

They relate, that, in the third age of the world, *Kampsa*, having given his sister in marriage, was informed, by a spirit, that the eighth child, she should be delivered of, should prove his destruction; to prevent which, he contrived to murder his sister's children as fast as they were born. He had destroyed seven; but the eighth, who was born with four hands, and was named *Kristna*, miraculously escaped his hands, and fulfilled the truth of the prediction.

The Bramins, in commemoration of *Kristna's* birth, dress themselves in their finest cloaths, treat one another, and send presents of cream and cocoa-nuts. On this day likewise, the streets of all the towns are adorned with green boughs.

GOLDEN IMAGE. A large image, or idol, erected by Nebuchadnezzar, King of Babylon, in the plain of Dura. Its height, according to the scripture account, was threescore cubits, and its breadth six cubits. That is, it was ninety feet high, and nine feet broad. But its height must be understood of the image and pedestal together: otherwise it must have been ten times as high, as broad; which exceeds all the proportions of a man, no man's height being above six times his thickness. Dan. iii. 1, &c. PRIDEAUX, Connect. P. III. B. II. An. 570

Nebuchadnezzar, after having erected this idol, made a solemn dedication of it, to which he invited all the great officers of the kingdom: after which, proclamation was made, that all the subjects of his kingdom should pay divine worship to this Golden Image. But Shadrach, Meshac, and Abednego, three of the captive Israelites, refusing to comply with the king's decree, were cast into a burning furnace, in which their lives were miraculously preserved. This wonderful deliverance so affected the king, that he acknowledged the power of the God of Israel, and promoted the three Israelites to posts of honour in the province of Babylon. The story is related at large in the *third chapter* of *Daniel*.

When Xerxes, on his return from his Grecian expedition, demolished the temple of Belus at Babylon, he found, among the immense riches of that temple, several STRAB. lib. xvi. HEROD. lib. i. images

DIOD. SIC.
lib. ii.

images or statues of gold ; among which was one forty foot high, which probably was Nebuchadnezzar's Golden Image. It contained a thousand Babylonish talents, which amounts to the value of three millions and a half of our money.

Sacra Cerem.
lib. ii.

PISCARA,
Praxis Cerem.

GOLDEN ROSE. The Pope annually consecrates a *Golden Rose*, on the fourth Sunday in Lent, which is sent to princesses, or to some church, as a mark of his peculiar affection. The origin of this custom is ascribed to Pope Urban V, who, in the year 1366, sent a consecrated Golden Rose to Joan Queen of Sicily, and made a decree, that his successors should consecrate one every year.

CASAL. de
Christ. ritib.

This Rose is enriched with diamonds, and perfumed with frankincense, holy water, balm, and musk. On the day of consecration, which is performed in the Pope's chapel, the sacred college is habited in cassocks of the colour of dried roses. The Rose is remarkable for three qualities, which are to be applied to the faithful of the Church, *viz.* Its colour, its fragrancy, and its taste. The substance of the Golden Rose, the musk and balm, with which it is perfumed, are so many emblems of the divine and human nature of Jesus Christ.

KNOX'S De-
scription of
Ceylan. P. IV.
c. v.

GONNES. Priests of the island of Ceylan. They wear yellow gowns, girt round the waist with a thread sash, and go bareheaded. The islanders shew a profound respect for these priests, and prostrate themselves before them, in the same manner as before their idols. Wherever they appear, a mat is spread for them, covered with white linnen, which is an honour shewn to no person else, but the king himself. They are not allowed to marry, nor so much as to touch a woman. They are forbidden to drink wine ; and they eat but once a day. They may quit their order, and become lay-men again ; which is done by flinging their gown into the river, and washing themselves all over.

When any one entertains serious thoughts concerning the salvation of his soul, he sends for one of these priests, who visits him with great pomp, attended by four servants holding a canopy over his head. The convert makes an elegant entertainment for his spiritual guest, and makes him as large presents as his circumstances will admit of. The *Gonne* stays a day or two at the convert's house, and, during that time, sings several spiritual hymns, extracted from a book of devotion.

GOOD-FRIDAY. A *fast* of the Christian Church, in memory of the sufferings, and death of Jesus Christ. It is observed on the Friday in *holy*, or *passion-week* ; and it is called, by way of eminence, *good*, because of the blessed effects of our Saviour's sufferings, which were a propitiatory or expiating sacrifice for the sins of the world.

EUSEB. Hist.
Eccl. lib. ii.
c. 17.

The commemoration of our Saviour's sufferings has been kept from the very first ages of Christianity, and was always observed as a day of the strictest fasting and humiliation.

Among the Saxons, it was called *Long Friday* ; but for what reason, except on account of the long fastings and offices then used, is uncertain.

Cerem. Ecclef.
Rom. lib. ii.

On Good-Friday, the Pope sits on a plain form ; and, after service is ended, when the Cardinals wait on him back to his chamber, they are obliged to keep a deep silence, as a testimony of their sorrow.

In the night of Good-Friday, the *Greeks* perform the obsequies of our Saviour, round a great crucifix, laid on a bed of state adorned with flowers : these the bishops distribute among the assistants, when the office is ended.

The *Armenians*, on this day, set open a holy sepulchre, in imitation of that of mount Calvary.

GOSPEL. The recital of the life, actions, death, resurrection, ascension, and doctrine, of JESUS CHRIST. The word *Gospel* is Saxon, and signifies *God's relation* or *good saying*. The Latin term, *Evangelium* (from the Greek Ευαγγέλιον) signifies *glad tidings*, or *good news* ; the history of our blessed Saviour being the best news that could be published to mankind. This history is contained in the writings of St Matthew, St Mark, St Luke, and St John ; who from thence are stiled *Evangelists*. The Christian Church never acknowledged any more than these four Gospels as canonical ; notwithstanding which, several *apocryphal Gospels* are handed down to us, and others are entirely lost. Here follows a catalogue of them.

1. The Gospel according to the Hebrews.
2. The Gospel according to the Nazareens.
3. The Gospel of the twelve apostles.
4. The Gospel of St Peter.

These four Gospels are, probably, the same, under different titles; being only the Gospel of St Matthew corrupted by the Nazareen heretics.

5. The Gospel of the Egyptians.
6. The Gospel of the birth of the Holy Virgin. It is in Latin.
7. The Gospel of St James. This is extant in Greek and Latin, and is called the *Proto-Evangelium*, or *preparatory Gospel*, of St James.
8. The Gospel of the infancy of Jesus Christ. It is in Greek and Arabic.
9. The Gospel of St Thomas; being the same with the preceding, only under a different name.

10. The Gospel of Nicodemus. This we have in Latin.
11. The eternal Gospel.
12. The Gospel of St Andrew.
13. The Gospel of St Bartholomew.
14. The Gospel of Apelles.
15. The Gospel of Basilides.
16. The Gospel of Cerinthus.
17. The Gospel of the Ebionites.
18. The Gospel of the Encratites, otherwise called the Gospel of Tatian.
19. The Gospel of Eve.
20. The Gospel of the Gnostics.
21. The Gospel of Marcion, otherwise called the Gospel of St Paul.
22. The Gospel of the holy Virgin's death, ascribed to St John.
23. The Gospel of St Matthias.
24. The Gospel of Perfection.
25. The Gospel of the Simonians.
26. The Gospel according to the Syrians.
27. The Gospel according to Thaddeus, or St Jude.
28. The Gospel of Valentinus, otherwise called the Gospel of Truth.
29. The Gospel of Life, or the Gospel of the living God.
30. The Gospel of St Philip.
31. The Gospel of St Barnabas.
32. The Gospel of St James Major.
33. The Gospel of Judas Iscariot.
34. The spurious Gospels of Lucius, Seleucus, Lucian, and Hefychius.

The antient Heretics generally began with attacking the Gospels. Some rejected the genuine, and substituted spurious Gospels in their room. This produced the Gospels of Basilides, Cerinthus, and others. Others corrupted the true Gospels, leaving out what made against their opinions, and inserting what might favour their errors. Thus the Nazareens corrupted the original Gospel of St Matthew, and the Marcionites mangled that of St Luke, which was the only Gospel they received. The Alogians, for a like reason, rejected the Gospel of St John; and the Ebionites that of St Matthew: the Cerinthians acknowledged only St Mark, and the Valentinians only St John.

The antient fathers of the Christian Church endeavoured to find out divers mysteries in there being but *four* genuine, canonical Gospels. Particularly, St Irenæus says, that, as there are four parts of the world, and four principal winds, it was also proper there should be four Gospels in the church, as four columns to support it, and four breathings of life, to render it immortal. They thought, they found the figure of the four Evangelists in the beginning of the prophecy of Ezekiel, and in the 9th chapter of the *Revelation*, where mention is made of four living creatures, the first having the face of a man, the second the face of a lion, the third that of an ox, and the fourth that of an eagle; for which reason the Evangelists are usually painted with these symbols.

The word *Gospel* is often used, in general, to signify the *Christian religion*, and *preaching the Gospel* is preaching the doctrines of Christianity.

DU PIN, Ca-
non of Scrip-
ture, T. II.
c. ii. §. 2.

The GOSPEL according to ST MATTHEW. See ST MATTHEW'S GOSPEL.

The GOSPEL according to ST MARK. See ST MARK'S GOSPEL.

The GOSPEL according to ST LUKE. See ST LUKE'S GOSPEL.

The GOSPEL according to ST JOHN. See ST JOHN'S GOSPEL.

GOSPELS. *See EPISTLES AND GOSPELS.*

KOLBEN,
Present State
of the Cape of
Good Hope,
• vii.

GOUNJA TICQVOA. So the Hottentots calls the Supreme Being, or God. The word, in their language, signifies the *God of Gods*. They say, he is a good man, who does no body any hurt, and who dwells far above the moon. Some of them strenuously insist, that *Gounja Ticqvoa* has, at times, descended, and become visible to them, and that he always appears, in colour, shape, and apparel, like the finest among them. But the more intelligent Hottentots look upon these persons as visionaries and madmen : for, say they, is it to be believed, that the supreme God condescends to come amongst us, since the moon, who is an inferior god, does not condescend to do so? It does not appear, that the Hottentots pay any act of devotion immediately to this god. When they are pressed upon this head, some of them will answer, that their first parents so grievously sinned against the supreme God, that he cursed them, and all their posterity, with hardness of heart ; so that they know little of him, and have less inclination to serve him. The reader will be surprized to hear of such a tradition as this, so like that of the *Fall of man*, among so savage a people, and at the *Cape of Good Hope*.

GRACES. In Latin, *Gratiæ*. Pagan goddesses, whose origin is differently reported. Some make them the daughters of Jupiter and Eurynome, or Eunomia, the daughter of Oceanus : others say, they were born of Sol and Ægla. But the most common opinion is, that they were the daughters of Bacchus and Venus, Thus our poet Milton.

L'ALLEGRO.

*But come, thou goddess fair and free,
In heav'n ycleped Euphrosyne ;
And by men, heart-easing mirth ;
Whom lovely Venus, at a birth,
With two sister Graces more,
To ivy-crowned Bacchus bore.*

The Greeks called them *Χαρίτες*, *Charites*. They were generally reckoned *three* ; and their names were Aglaia, Thalia, and Euphrosyne, that is ; *shining, flourishing, and gay* ; or (according to some authors) Pasithea, Euphrosyne, and Ægiale. Catullus mentions the goddess Pasithea.

De Atty, ver.
42.

*Ibi somnus excitum Atyn fugiens citus abiit ;
Fugientem eum recepit Dea Pasithea sinu.*

*Atys awakes ; sleep leaves his opening eyes,
And swift to fair Pasithea's bosom flies.*

The *Graces* were the companions of Venus, and the nymphs. Thus Horace :

Od. 4. lib. i.
ver. 5.

*Jam Cytherea choros ducit Venus, imminente Luna,
Junctæque nymphis Gratiæ decentes
Alternò terram quatunt pede.*

Eliac. lib.
vi.

*The nymphs and Graces join'd, thro' flow'ry meads,
By moon-light dance, and Venus leads. CREECH.*

They were sometimes represented dressed. Pausanias tells us, the Eleans pictured the Graces in a golden habit, and their face, hands, and feet of white marble : one held a rose, the second a die, and the third a myrtle-bough. But they are most frequently

frequently represented naked, both in antient monuments, and by the poets. Thus Horace :

Gratia cum nymphis geminisque sororibus audet
Ducere nuda choros.

Od. 7. lib. iv.
ver. 5.

*The nymphs and Graces naked range
About the fields.*

Sir W. TEMPLE.

The moral of this, perhaps, may be, that whatever is truly graceful, is so in its self, and without the aid of exterior ornaments.

The *Graces* presided over mutual kindness and acknowledgment : they bestowed liberality, eloquence, and wisdom : they gave men a good grace, gaiety of disposition, and easiness of manners.

The laws of drinking, among the politer Romans, were sometimes regulated by the number of the *Graces*, or of the *Muses*. The poets might put nine *cyathi* (whatever the measure was) into their cup, because there were nine *Muses* ; but those, who were more temperate, chose to follow the number of the *Graces*, and fill but three *cyathi*. Horace has prettily touched this :

- - - - - Tribus aut novem
Misercentur cyathis pocula commodis.
Qui Musas amat impares,
Ternos ter cyathos attonitus petet
Vates : tres prohibet supra
Rixarum metuens tangere Gratia,
Nudis juncta sororibus.

Od. 19. lib.
iii. ver. 11.

*Fill round : three cyathi or nine
Are sober jollity's extremes.
He that th' uneven Muses loves,
With three times three his heat improves,
A staring poet, rais'd by ev'ry bowl :
The sober Grace, with th' naked two,
Afraid of brawls, but three allow,
And only cheer, but never heat the soul.*

CREECH.

GRADUAL PSALMS. See PSALMS.

GREEK MONKS and NUNS. Religious, of those countries, where the Christians follow the doctrine and discipline of the Greek Church.

There are different orders of Monks in the Greek Church, all of whom consider St Basil as their founder and common father, and esteem it the highest crime to deviate in the least from his institutions. There are several beautiful convents to be met with in most parts of Greece, and several well built churches, in which the Monks perform divine service day and night. There is a great difference between them, with respect to their way of life. Some are *Cænobites*, or such as reside together, eat at the same table, wear the same habit, and pursue the same exercises and employments. These are distinguished into two sorts ; the one of the *grand and angelical habit*, being such as profess to live more righteously than the rest ; the other of the *lesser habit*, who do not pretend to lead such sanctified lives, and are left to their own discretion. There are some Monks, of this latter sort, who are so miserably poor and indigent, that they are obliged, for a livelihood, to spend their whole time in the most servile employments of the convent.

LEO ALLAT.
de consensu
Eccles. Occid.
& Orient. lib.
iii. c. 8.

Another order of Greek Monks are *anchorets* or *solitaries*, who lead their lives in solitude and retirement. For this purpose, they procure a small cell, at some distance from a convent, with a little spot of ground contiguous to it. Here they live, and never attend the convent, but on solemn festivals, after which they immediately return to their cells. The convent sends them, once or twice a month, a stated allowance. Some of these Anchorets earn their bread by transcribing books or manuscripts.

The *Greek Nuns*, likewise, profess the rule of St Basil. They are under the government and inspection of an Abbot, who takes care to supply them with some venerable old Monk, to officiate as their father confessor, and to administer the sacraments. Their habit is black, like that of the Monks, and their arms and hands are covered to their very fingers ends. Their heads are close shaved. Their leisure hours are spent in all manner of curious needle-work. The Turks frequent their convents, in order to purchase girdles of their making.

Hist. des Ord.
Relig. T. VII.
c. liv.

GRANDMOUNTAINS. Religious, of the order of *Grandmont*. Their founder was St Stephen *de Muret*, a French gentleman of Auvergne. His father and mother, having been a long time without children, made a vow to consecrate the first child they should have to God. Stephen, being born soon after, was accordingly brought up to piety and religion, and at length admitted into holy orders. In the year 1073, he retired to a monastery some leagues from Limoges, and from thence, in 1076, to Muret, a mountain near Limoges, where he built for himself a small cell amidst the rocks, and where he lived in the practice of the greatest austerities. The fame of his virtues drew several persons to him, who put themselves under his direction. In 1124, this holy man died, and was buried in the church of Muret.

His disciples, after his death, being molested by some neighbouring Monks, who disputed with them the possession of the place, in which they were settled, retired to *Grandmont*, carrying with them the body of their founder. This order soon increased; and, in less than thirty years, there were built more than sixty houses of religious, who all took the title of *Grandmontains*, from that of *Grandmont*. These were principally in Aquitaine, Anjou, and Normandy.

In the year 1643, George Barny, Abbot of Grandmont, drew up statutes for the government of the order. They enjoined the most rigorous observances, which were afterwards mitigated, at several times, by different Popes. Their habit consists of a gown and scapulary, with a pointed capuce. It is not agreed what *rule* the *Grandmontains* follow; some ranking them among the Augustins, others among the Benedictins, and others among the Cistercians.

Hist. des Ord.
Relig. T. I.
c. xxx.

S. GREGORY THE ENLIGHTENER (THE UNITED BRETHREN OF). A religious order, founded in Armenia, about the year 1330.

Father Dominic, of Boulogne, a Dominican, having been sent into Armenia by Pope John XXII, built a monastery on the top of a high mountain, where he resided with his companions. There was at that time a famous Armenian doctor, named Isaac, who was superior of a monastery near Erivan. Being struck with the exemplary life and virtues of Father Dominic, he resolved to renounce the errors of the Armenian Church, and acknowledge the authority of the Pope. His example was followed by several other superiors of monasteries; who, observing that the order of St Basil was almost entirely decayed in Armenia, thought it best to institute a new order, for the preservation of the Catholic Faith. This gave rise to the order of *The united brethren of St Gregory the Enlightener*, because that saint had been the apostle of Armenia. And, as they had been converted by a Dominican, they embraced the constitutions of the Dominicans, together with the rule of St Augustin.

This order spread greatly, not only in Armenia, but in Georgia likewise. But, the Turks and Persians having made themselves masters of those countries, the *united brethren* were confined to the single province of Naksivan in Great Armenia, where there are still twelve Catholic villages. In 1356, they were incorporated, by Pope Innocent VI, into the order of St Dominic, and formed into a province, called *The province of Naksivan*, which is the thirty-fourth of that order.

GREY-FRIARS. See FRANCISCAN MONKS.

GRUNDILES LARES. See LARES.

GUARDIAN OF THE SPIRITUALITIES. In the œconomy of church-government, in *England*, is, the person, or persons, in whom the ecclesiastical jurisdiction of any diocese resides, after the death, or translation, of a Bishop, or whilst

whilst he is beyond sea, in any public employment for the church or state. If such person be an Archbishop, the Dean and Chapter are Guardians of the Spiritualities; if but a Bishop, then the Archbishop of the province is the Guardian, and he may commit this jurisdiction to what persons he thinks fit.

GUARDIAN ANGELS. See ANGELS.

Guillemites or WILLIAMITES. An order of Monks, so called from their founder St *Guillaume* (or *William*) of the desert. Hist. des Ord.
Relig. T. VI.
c. xviii.

There are very different accounts, given by different writers, concerning this saint, among which it is no easy matter to discover the true one. It is thought, he was a gentleman of France, who, having lived with great freedom in the profession of arms, was at last induced, by the advice of some solitaries, to consecrate himself to the service of God. In the year 1153, he made choice of a solitude, in the island of *Lupocavio*, in the dukedom of Tuscany, where he lived the life of a saint, and drew after him many followers, who put themselves under his conduct. But, many of these not liking a religious life, and forsaking him, he retired to mount *Pruno*, where he built a little cell in the middle of a thick wood. Here he gained several new disciples, who persevered no better than the former. This obliged him to return to the island of *Lupocavio*, where he fixed his abode in a desert and frightful valley, called *Malaval*. This was in the year 1155. The following year, he was joined by one Albert, who became his disciple; and in whose arms he died, the very next year.

After the death of St *Guillaume*, Albert, together with one *Renaud*, a physician, endeavoured to follow his maxims and example, and by this means gave birth to the order of *Guillemites*. They built a small hermitage, and a chapel, over the saint's tomb, and there began to lead so exemplary and holy a life, that they drew thither several persons, who abandoned the world, and dedicated themselves to the service of God. This congregation increased so fast, that, within the space of a century, it spread all over Italy, France, the Low-countries, and Germany. At first they observed only the institutes of St *Guillaume*, being the example of this saint's conduct, of which Albert was the faithful depository. Their fasts were almost continual, and they went barefooted. Pope Gregory IX moderated their great austerities, permitted them to wear shoes, and gave them the rule of St *Benedict*. In 1256, Pope Alexander IV having united several different orders of hermits, under the common rule of St *Augustin*, the *Guillemites* were comprehended in this union.

This order, at present, has but about twelve houses in Flanders, having lost all the monasteries, which it had in Germany, and Italy. They are governed by a superior, who does not take the title of provincial, and is elected every four years. Their habit resembles that of the Cistercian order.

GYMNOSOPHISTS. So the Greeks called a sect of *philosophers*, who went *naked*, excepting as far as modesty required them to be clothed. There were some of these sages in Africa; but the most celebrated clan of them was in India. The *African Gymnosophists* dwelt upon a mountain in Ethiopia, near the Nile, without the accommodation of either house or cell. They did not form themselves into societies, like those of India; but each had his private retirement, where he studied and performed his devotions by himself. If any person had killed another by chance, he applied to these sages for absolution, and submitted to whatever penances they enjoined. They pretended to an extraordinary frugality, and lived only upon the fruits of the earth. Lucian ascribes to these Gymnosophists several new discoveries in PHILOSTR.
in vit Apollon.
DIOD. SICUL.
lib. iv. c. 1.
STRABO,
lib. xv.
De Astrolog.

As to the *Indian Gymnosophists*, they were likewise called *Hylobians*, because they dwelt in the woods, where they lived upon the wild products of the earth, and never drank wine, nor married. Some of them practised physick, and travelled from one place to another. These were particularly famous

ARRIAN. lib.
vii.

PLUT. in
Alex.

famous for their remedies against barrenness. Some of them, likewise, pretended to predictions and magic, and entertained people with traditions concerning the dead. In general, the *Gymnosophists* were wise and learned men. Their maxims and discourses, recorded by historians, do not in the least favour of a barbarous education, but are plainly the result of great sense and deep thought. They kept up the dignity of their character to so high a degree, that it was never their custom to wait upon any body, not even princes themselves; for which reason Alexander, who would not condescend to visit them in person, sent some of his courtiers to them, in order to satisfy his curiosity. Their way of educating their disciples is worth remarking. Every day, at dinner, they examined them how they had spent the morning; and every one was obliged to shew, that he had discharged some good office, practised some virtue, or improved in some part of learning: if nothing of this appeared, he was sent back without his dinner: they held a transmigration of souls; and it is probable, Pythagoras borrowed his doctrine from them. These philosophers looked upon sickness as a sort of scandal to them; to avoid which, many of them burnt themselves. In this manner Calanus served himself, in Alexander's army. See BRACHMANS.



H.



ABBAKUK (THE PROPHECY OF). A canonical book of the Old Testament. There is no mention, in scripture, either of the time when this prophet lived, or of the parents, from whom he was descended. But he prophesying the coming of the Chaldæans, in the same manner as Jeremiah did, this gives reason to conjecture, that he lived at the same time.

Habbakuk (according to the authors of the lives of the prophets) was of the tribe of Simeon, and a native of Bethzacar. As he foresaw the taking of Jerusalem by Nebuchadnezzar, he fled to Ostracin in Arabia, where he lived for some time. After the Chaldæans had made themselves masters of Jerusalem, and were on the way home, Habbakuk returned into Judea; from whence, as he was busied in cultivating his fields, and carrying the reapers their dinner, he was transported by an angel to Babylon, with what he had provided for his people in the field; which he set before Daniel, who was shut up in the lion's den, and was transported back again to Judea, where he died, before the end of the captivity.

EPIPH. &
DOROTH. de
vita & morte
prophetarum.

Dan. xiv.

He is reported to have been the author of several prophecies, which are not extant. He is said to have foretold the return of his people from their captivity; that the city of Jerusalem should be destroyed by the Romans, and the veil of the temple rent in two parts; and that the chapiters of the two pillars should be carried away by angels, and concealed in the wilderness. The stories of Susanna, of Bel and the Dragon, and of his own transportation to Babylon, are by some thought to be his. Sozomen speaks of a discovery that was made at Bethzacar, of the body of Habbakuk, in the reign of Theodosius the Elder.

Hist. Eccles.
lib. i. c. 29.

The works of Habbakuk, which are indisputably his, are contained in three chapters. In these the prophet complains very pathetically of the disorders, which he observed in the kingdom of Judea. God reveals to him, that he would shortly punish them in a very terrible manner by the arms of the Chaldæans. He foretels the conquests of Nebuchadnezzar, his metamorphosis and death. He foretels, that the vast designs of Jehoiakim would be frustrated. He speaks against a prince (probably the King of Tyre) who built with blood and iniquity; and he accuses another king (perhaps the King of Egypt) of having intoxicated his friend, in order to discover his nakedness. The third chapter is a song, or prayer to God, whose majesty the prophet describes with the utmost grandeur and sublimity of expression.

HABDALA. A ceremony of the Jews, observed on the sabbath, in the evening, when every one of the family is come home. At that time, they light a taper, or lamp, with two wicks at least. The master of the family takes a cup with some wine, mixed with fragrant spices; and, after having repeated a passage or two of scripture, as for example, *I will take the cup of salvation*, &c. (Psalm cxvi.) and, *The Jews had light and gladness*, &c. (Ezra viii.) he blesses the wine and spices. Afterwards, he blesses the light of the fire, and then casts his eyes on his hands and nails, as remembering he is going to work. The whole is intended to signify that the sabbath is over, and is from that moment divided from the day of labour that follows. For this reason the ceremony is called *Habdala*, which signifies *distinction*.

Cerem. of the
Jews, P. III.
c. i. *apud* Rel.
Cer. T. I.

HADHER NADHER. [*Arab.*] The *immensity* of God. In the Koran, it is said, *God knows every thing you do*. The author of Methnevi says, on this text; he who believes, that God sees him every moment of his life, ought to weigh all his words with attention, and regulate his actions with exactness. A

D'HERRER-
LOT, Bibl.
Orient.

Persian

Persian author, explaining this truth, thus elegantly expresses himself: he who believes, that God is every where present, ought to know, that no gate or wall can intercept his view, and that a thousand and a thousand veils are not sufficient to hide any one from his eyes.

It was from the consideration of God's omnipresence, that a Dervis continued to weep, and would not be comforted: for, being told that God had pardoned him his sins, he replied, I am satisfied that it is so: but how can I support the shame of appearing before him in the state of a sinner?

The more sensible Mohammedans say, that, since God is every where present, it is of little importance to make choice of one place rather than another, to adore him in. And this was the reason, which Mohammed assigned of his inconstancy, when he substituted the temple of Mecca instead of that of Jerusalem, to be the *Kebla*, or local object of worship to the Mussulmans.

The Schiites, or followers of Ali, draw from this attribute of God a consequence in favour of their opinion: for, say they, if God is omnipresent, he manifests himself, or is seen, in individual particulars; whence they rashly conclude, that, if Ali be not God, he approaches very near to him.

D'HERBE-
LOT, Bibl.
Orient.

HADITH. [*Arab.*] Traditions of the things, which the false prophet Mohammed said, and which were communicated by word of mouth from one person to another.

There are six principal authors of these traditions; among whom are Aischah, the wife of Mohammed; Abou Horairah, his particular friend; and Ebn Abbas, his cousin-german. These traditions are to be learned by heart; nevertheless he, who has not a happy memory, is allowed to transcribe them. The collection of these traditions, made by Khuarezmi, amounts in number to 5266.

D'HERBE-
LOT, Bibl.
Orient.

HAFEDHAH. An idol, or false god, of the Adites, that is, of the people of a tribe of Arabians, who inhabited the country of Hadhramouth in Iëmen, or *Arabia Felix*, and who were extirpated in the time of the prophet Houd, that is, the patriarch Heber.

This idol was principally invoked for the obtaining a prosperous voyage or journey.

HAGGAI (THE PROPHECY OF). A canonical book of the Old Testament. Haggai was born, in all probability, at Babylon, from whence he returned with Zerubbabel. It was this prophet, who, by command from God, exhorted the Jews, after their return from the captivity, to finish the rebuilding of the temple, which they had intermitted for fourteen years. His remonstrances had their effect; and, to encourage them to proceed in the work, he assured them from God, that the glory of this latter house should be greater than the glory of the former house: which was accordingly fulfilled, when Christ honoured it with his presence; for, with respect to the building, this latter temple was nothing in comparison of the former.

We know nothing certain of Haggai's death. The Jews pretend, that he died in the last year of the reign of Darius, at the same time with the prophets Zechariah and Malachi, and that thereupon the spirit of prophecy ceased among the children of Israel. Epiphanius will have it, that he was buried at Jerusalem among the priests. The Greeks keep his festival on the 16th of December, and the Latins on the 4th of July.

De vita et
morte pro-
phetarum.

HAGIOGRAPHIA. See BIBLE.

RICAUT,
Hist. of the
Ottom. Em-
pire.

HAICTITES. A sect of Mohammedans, who profess to believe in Jesus Christ, as well as Mohammed. They look upon the former as the Messiah, and affirm, that he was eternal, and that he assumed a real body of flesh. They believe, he will come again, to judge the world; and they quote, in proof of it, these words of the Koran: *O Mohammed, thou shalt see thy Lord, who will come in the clouds.* They pretend, he will come in the same body he had on earth, and will destroy Antichrist, and reign forty years, and then the world shall be at an end. These Christian Mohammedans dare not openly avow this doctrine; but they make no scruple to acknowledge it privately.

HAIRETITES. A sect of Mohammedans, who, like the antient Pyrrhonians, doubt of every thing. They hold, that truth cannot be discerned from falsehood, and that demonstrations prove nothing. In all controverted points, their answer is, *God only knows, to us it is unknown.* They use to drink opiates, by which they increase their natural dulness and stupidity. Some Mufti's have been of this sect. RICAUT, Hist. of the Ottom. Empire.

HAKK. [*Arab.*] One of the names of God, among the Mussulmans. The word signifies *Truth, Justice, or Right.* In the Koran it is said. *God maintains truth and right by his word, in despite of the wicked.* The author of *Methnevi* paraphrases this passage in elegant Persian verses, to the following effect. D'HERBELLOT, Bibl. Orient.

God never abandons his friends entirely to the envy and malice of their enemies; for truth at last will force its way.

The moon shines, and the dog barks; but the barking of the dog does no hurt to the light of the moon.

Men throw fish and ordure into a river; but they swim on the surface, and neither stop its current, nor trouble its stream.

The prophet divides the moon in two, in the middle of the night, and laughs at all the impostures of Aboulcheb, who decries his miracles.

The Messiah, on one side, raises Lazarus from the dead, and, on the other, you see the Jews full of envy and despite, biting their fingers, and tearing their beards.

HALL (VIRGINS OF). So they call a society, or community, of religious women, at Hall, a city of the Tirol, in Germany. The founders of it were three princesses, of the Austrian family, daughters of the Emperor Ferdinand I. These pious ladies, having taken a resolution to retire from the world, founded a religious society at Hall, under the direction of the Fathers Jesuits, for whom they built a college in the same city. One of these princesses dying in the mean time, the other two, with some ladies of quality, entered into this community on the second Sunday in Advent, in the year 1569, and a few days after the Jesuits took possession of the college, which these princesses had founded. Hist. des Ord. Relig. T. VIII. c. vii.

The virgins of this community make a vow of perpetual chastity, poverty, and obedience. They employ the morning in prayer, and the afternoon in work and bodily exercises. They are not confined to a cloister, but go out to hear mass, and to confess and communicate in the church of the Jesuits. But they are obliged always to go two together.

HALLELUJAH. See ALLELUJAH.

HAMADRYADS. Certain rural divinities, in the Pagan system of Theology; being nymphs of the woods, whose fate depended on certain trees, together with which they were supposed both to be born, and to die. For this reason they were called *Hamadryads*, ἀπὸ τῆς ἁμα καὶ τῆς δρυὸς. Ovid has elegantly described the complaints and misfortune of an Hamadryad, whom the impious Erysichthon was going to destroy. She lived in a large oak, of a prodigious size. The servants of Erysichthon not daring to obey their master, who ordered them to cut down this venerable tree, he undertook the work himself. SERVIUS, in Virg. Eccl. 10. ver. 62.

Dixit, & obliquos dum telum librat in ictus,
Contremuit, gemitumque dedit Dodonia quercus;
Et pariter frondes, pariter pallescere glandes
Cœpere, ac longi pallorem ducere rami.
Cujus ut in trunco fecit manus impia vulnus,
Haud aliter fluxit discusso cortice sanguis,
Quam solet, ante aras ingens ubi victima taurus
Concidit, abrupta cruor e cervice profundæ - - -
Editus e medio sonus est cum robore talis:
Nympha sub hoc ego sum, Cereri gratissima, ligno;
Quæ tibi factorum pœnas instare tuorum
Vaticinor moriens, nostri solatia lethi.

Metam. lib.
viii. ver. 757.

*He spoke, and, as he poised a slanting stroke,
 Sighs heaved, and tremblings shook the frightened oak :
 Its leaves look'd sickly, pale it's acorns grew,
 And its long branches sweat a chilly dew.
 But, when his impious hand a wound bestow'd,
 Blood from the mangled bark in currents flow'd.
 When a devoted bull of mighty size,
 A sinning nation's grand attonement, dies,
 With such a plenty from the spouting veins,
 A crimson stream the turfy altars stains. - - -
 When from the groaning trunk a voice was hear'd ;
 A Dryad I, by Ceres' love preferr'd,
 Within the circle of this clasping rind
 Coæval grew, and now in ruin join'd :
 But instant vengeance shall thy sin pursue,
 And death is cheer'd with the prophetic view.*

VERNON.

It was principally with oaks, that these rural deities were thus united. They were extremely thankful to those, who rescued them from death. The scholiast on Apollonius relates, that a certain person, named Rhæcus, perceiving an oak that was ready to fall, ordered his sons to support and fix it up. The Hamadryad, who must have perished, had the oak fallen, appeared to Rhæcus, and thanked him for saving her life, permitting him at the same time to demand what recompence he pleased. Rhæcus accordingly demanded to enjoy the Hamadryad, who granted him that extraordinary favour. As for those, who destroyed the trees, on which their life depended, they were sure to be punished for it in an exemplary manner. Apollonius relates, that the father of Peribeus had drawn upon himself, and his children, a terrible curse, for having cut down one of these trees.

Lib. ii. ver.
479.Lib. ii. ver.
482.

- - - - - αὐτὰρ ὁ τὴν γε
 Ἀφραδέως ἔτμηξεν, ἀγνοοῖν νεότητ' αἶ.
 Τῷ δ' ἄρα ἠνκερδῆ νύμφη πόρρεν οἶτον ὀπίσσω
 Αὐτῷ καὶ τελέεσθιν

*Eam tamen ille
 Incogitate succidit per juvenilem petulantiam.
 Quamobrem inutile deinde nymphea persolvit manupretium
 Et ipsi & generi.*

De Oraculor.
defect.

The Hamadryads were the longest-lived of all mortal beings. This Aufonius tells us, in a version of a Greek fragment of the poet Hesiod, extant in Plutarch. Aufonius's verses are as follows.

Idyll. 18.

*Ter binos deciesque novem super exit in annos,
 Justa senescentum quos implet vita virorum.
 Hos novies superat vivendo garrula cornix :
 Et quater egreditur cornicis sæcula cervus.
 Alipedem cervum ter vincit corvus ; & illum
 Multiplicat novies Phœnix, reparabilis ales.
 Quam vos perpetuo decies prævertitis ævo,
 Nymphæ Hamadryades, quorum longissima vita est.*

i. e. ' The age of man is 96 years : the raven lives nine times as long as a man ; the stag four times as long as the raven ; the crow three times as long as the stag ; the Phœnix nine times as long as the crow ; and the Hamadryads (whose life is of all the longest) ten times as long as the Phœnix'. According to which poetical arithmetic, the raven lives 864 years, the stag 3456, the crow 10368, the Phœnix 93312, and the Hamadryad nine hundred thirty three thousand, one hundred and twenty years. Hence it appears, that the Pagans were of opinion, that their deities of an inferior rank were liable to mortality, after the revolution of a certain number of years. Pliny justly censures this computation as absurd and ridiculous.

Lib. xvi. c.
44.

It

It was easy for the Gentiles to fall into the opinion of these sort of divinities : for, as they entertained a kind of religious veneration for such trees as were very old, and of an uncommon largeness, it was an easy transition to the belief that they were the abode and residence of some deity. The oak, which Erychthon cut down, was revered for its size and antiquity, and was hung round with monuments of devotion.

Quintil.
lib. x. c. i.

Stabat in his ingens annoso robore quercus,
Una nemus : vittæ mediam memoresque tabellæ,
Sertaque cingebant, voti argumenta potentis.

Metam. lib.
viii. ver.
743.

*An antient oak in the dark center stood,
The covert's glory, and itself a wood.
Garlands embraced its shaft, and from the boughs
Hung tablets, monuments of prosperous vows.* VERNON.

HAMMANIM. [Hebr.] Among the antient Hebrews, were temples built in honour of the Sun. They are often mentioned in the Old Testament. God threatens to destroy their high places, and extirpate their *Hammanim*. And we read, that Josias demolished the altars of Baalim, and the *Hammanim*. *Hamma*, in the Hebrew language, signifies the *Sun*, and *Hammanim*, or *Chammanim*, either statues, or temples of the *Sun*; but most probably the latter, because the scripture joins them with other *places* of idolatrous worship. St Jerom, accordingly, translates the word by *Delubra*, *temples*; and Eben-Ezra says, *they were vaulted buildings, made in honour of the Sun, and in the form of a chariot*. This is confirmed by what is said in the history of Josias, in the books of *Kings* and *Chronicles*. In the former, it is said, that Josias burnt the chariots of the sun; in the latter, that he demolished the *Hammanim*. They were therefore one and the same thing.

JURIEU,
Hist. des Dog-
mes, &c. P.
IV. c. i.
Levit. xxvi.
30.
2 Chr. xxxiv.
4.
In Isaiah xvii.
8.

These *Hammanim*, or temples of the Sun, therefore, were large vaulted chapels, in the figure of a chariot, built on hills, or high places; in which they placed the image or idol of Baal, who was the Sun, and before it the symbol of the Sun, which was a perpetual fire, kept up at the expence of the public. The Hebrews borrowed this superstition from the Phœnicians and Syrians, and these from the Chaldæans and Persians, who adored fire, as a symbolical representation of the Sun.

HAMMON. See **AMMON**.

HANAMELECH. See **ANAMELECH**.

HANBALITES. A sect of Mohammedans, so called from their founder Ebn Hanbal. This sect made a great noise in Bagdat, under the Caliph Moctader, in the year of the Hegira 317. Merouzi, chief of the sect, had asserted, that God had placed Mohammed on his throne; which assertion he founded upon this passage of the Koran: *Thy Lord shall soon give thee a considerable place or station*.

D'HERBE-
LOT, Bibl.
Orient.

All the other sects of the Mussulmans regard the explication of the Hanbalites as a shocking impiety. They maintain, that this *considerable place or station* was the post and quality of mediator, which they affirm to belong to their false prophet. This dispute passed from the schools to the public assemblies: at length they came from words to blows, which cost the lives of several thousands of persons. In the year 323, the Hanbalites became so insolent, that they marched in arms into the city of Bagdat, and plundered the shops, on pretence that wine was drank in them. The Caliph Radhi published a declaration against them, in which he accused them of ascribing to God a body, and consequently of making him a material being; and at the same time threatened them with the utmost rigours, if they continued to disturb the repose of the Mussulmans.

HANDKERCHIEF (HOLY). A superstitious relic, among the Roman Catholics. They relate, that one of the holy women, who followed our Saviour to his crucifixion, seeing him covered with blood and sweat, presented her handkerchief

CHEFFERT,
de linteis sa-
pulethalibus,
c. ix.

to him ; and that Jesus, having wiped himself with it, as a testimony of his acknowledgment, left three prints of his face on it, the Handkerchief being thrice doubled. One of these holy faces, they pretend, is at Jerusalem, another at Rome, and the third in Spain. The woman, to whom this Handkerchief belonged, whom tradition has always named Veronica, went, they say, to Rome, where she cured Tiberius of a dangerous distemper, by application of the holy face. This Handkerchief, they add, fell into the hands of Pope Clement I, and was handed down to the time of Constantine, who preserved it in the Basilica of St Peter. John VIII, who was Pope in 705, consecrated a chapel to the *holy Handkerchief*. At Rome, it is shewn sometimes to the people, who prostrate themselves before it ; and the pious, on this occasion, obtain considerable indulgencies.

There are, in France, copies of this original ; among which, those of Montreuil and Cahors in Gascony have acquired great reputation by the miracles and extraordinary cures performed by them. That of Bezançon gave occasion to the institution of a fraternity, called *The fraternity of the holy Handkerchief*. They pretend, that this relic delivered the city from a plague, in the year 1544 ; in memory of which the fraternity, every third of May, go in procession to the church of St Stephen, carrying the holy Handkerchief in a silver casket. Pope Gregory XIII granted extraordinary privileges to *the altar of the holy Handkerchief*. That of Turin has a chapel dedicated to it, and is no less famous for its miracles.

Cerem. of the
Jews, P. III.
c. ix. *apud*
Rel. Cer. T.
I.

HANUCA or CHANNUCCA. The *Feast of Lights*. A festival, observed by the Jews, in memory of the victory, which the Maccabees gained over the Greeks. It begins on the 25th day of Cisleu (which answers to our December) and lasts eight days. On the first day, they light one lamp, on the second two, and so on to the eighth day, when they light eight lamps. The occasion of this is as follows. The enemies, having entered the city and temple, and profaned it, were driven out by Jonathan and his sons. Upon his return, he found there was not oil enough left, to light the lamps of the great branch, for more than one night ; but by a miracle it lasted eight. They likewise commemorate, on this festival, the heroic action of Judith, who cut off the head of Holofernes. This anniversary is likewise called *the feast of dedication*. See DEDICATION (FEAST OF).

HYDE, Relig.
Pers. c. xxx.

HARBADS. The inferior priests of the *Gaures*, a sect in Persia, descended from the antient Magians, or worshippers of fire. They are obliged to have very long beards : their caps are made in a conic form, falling down on their shoulders, and quite covering their ears. They wear a surcingle, or girdle, which has four tassels, to remind them of four established maxims. The first is, that there is but one God : the second, that they are to believe all the articles of the Magian faith : the third, that Zoroaster was God's true and genuine Apostle ; and the fourth, that they must resolve, by the grace of God, never to be weary of well-doing. These girdles, they pretend, are of divine institution, and they sell them to the laity, who set so great value upon them, that, if a Gaur happens to lose one of these precious girdles, he must neither eat, drink, sleep, nor stir a foot, till he has purchased a new one of some Harbad. See GAURES.

De civit. dei
lib. xviii. c. 5.

HARPOCRATES. The Egyptian God of *Silence* ; for which reason he is pictured holding his finger upon his mouth. He was said to be the son of Isis and Osiris. We know but little of this deity : Varro, having just mentioned him, protests he will say no more about him, lest he should break the silence enjoined by him. The statues of this deity were usually placed in the temples of Isis and Osiris, near the images of those gods, to intimate (as St Austin, after Varro, imagines) that the people should hold their peace, and not say those deities had ever been men.

The Egyptian sculptors represented Harpocrates upon precious stones, which they engraved under certain constellations : these were preserved, in order to cure distempers, and guard men from dangers. The Romans wore on their rings Harpocrates and other Egyptian gods.

See MONT-
PAUCON, T.
II. P. II. lib.
i. c. 12.

The several cabinets of Europe furnish us with a great number of figures of Harpocrates : all which agree in this, that they have the finger upon the mouth, tho' in other things there may be some little difference.

Ovid

Ovid ranks Harpocrates among the Egyptian deities, who appeared to Telethusa ; but without mentioning his name.

- - - - - Latrator Anubis,
Sanctaque Bubastis, variusque coloribus Apis ;
Quique premit vocem, digitoque silentia suadet.

Metam. lib.
ix. ver. 689.

*The dog, and dappled bull were waiting by ;
Ofiris, fought along the banks of Nile ;
The silent God - - - - -* DRYDEN.

Harpocrates is likewise called *Sigalion* from the Greek *Σίγην*, *Silentium*.

HARPOCRATIANS. See CARPOCRATIANS.

HARUSPICES. See ARUSPICES.

HASSAN'S FESTIVAL. The Persians observe a festival, so called, in memory of the death of Hassan, and his brother, the sons of Hali, who were killed by Omar, near Bagdad. It begins on the 23d of August, and lasts ten days, during which every square is adorned with lights, and a long banner or streamer ; near which a Mullah, or priest, gets up into a pulpit to preach, and makes a most hideous noise. All the inhabitants of that quarter go to hear him, clad in red and blue silk gowns, as a token of sorrow. The women supply the Mullahs with sweat-meats, and rose-water, to cool them, when they are heated with preaching. On one of the ten days, they set a figure of straw, which they call Omar, on an ass ; and, after having led them about the town, they kill the poor ass, and set fire to the image. They are fully persuaded, that, during these ten days, the gates of heaven stand continually open, and that all Mussulmans, who happen to die at this season, go directly to heaven.

GEMELLI,
Voyage round
the World,
B. II. c. i.

HASSIDÆANS. See ASSIDÆANS.

HAUDRIETTES. [*Fr.*] An order of Nuns hospitalers, at Paris, founded, in the reign of St Lewis, by Stephen Haudry, one of the secretaries of that prince. This gentleman having taken a journey, out of devotion, to St James in Galicia, his wife, who for a long time had heard no news of him, dedicated herself to the service of God, and shut herself up in a house, which belonged to her, with some other women, where they lived in the exercises of piety, prayer, and mortification. After they had passed some time in this house, Haudry returned, and would have taken his wife again, who made a difficulty of cohabiting with her husband ; on account of her vow of chastity : but Haudry obtained for her a dispensation of the Pope, who granted it on condition, that Haudry should leave to this house a fund, for the maintenance of twelve poor women ; who, from the name of their founder, were called *Haudriettes*.

Hist. des Ord.
Relig. T. III.
c. xxiii.

Their number afterwards increased, and this order was confirmed by several Popes. Cardinal Rochefoucault was authorized by Pope Gregory XV, to unite this community to the order of St Augustin ; after which it increased so much, that, finding themselves too straitly lodged, they obtained a settlement in the street St Honore, where they built a very fine monastery and church, under the title of *The assumption of our Lady* ; from whence they are now generally called *Nuns of the Assumption*. They are in number about fourscore. They are habited in black, and wear a crucifix on their breast. They observe the rule of St Augustin, and make a vow of poverty, chastity, and obedience.

HAZAZEL. See AZAZEL.

HEALTH. See SALUS.

HEATHENS. See PAGANS.

HEATHEN TEMPLES. See TEMPLES.

Apud Cicer.
de nat. deor.

HEAVEN. Without defining so well known a word, I begin this article by observing, that *Heaven*, called by the Greeks *ἔρανος*, and by the Latins *Cælum*, was the first object of false worship. The scriptures often speak of worshipping the *host of Heaven*; and the poet Ennius makes the visible Heaven and Jupiter to be the same thing: *Aspice hoc sublime candens, quem invocamus omnes Jovem.*—*Cast your eyes up to yon burning vault, which we all invoke under the name of Jupiter.*

The *Pagans* considered *Heaven* as the residence only of the celestial gods; and into which no mortals, after death, were admitted, unless they had been first deified, or made gods. As for the souls of good men, they were consigned to the *Elysian Fields*. See ELYSIAN FIELDS.

2 Cor. xii. 2.

The *Hebrews* acknowledged three Heavens; the first, the aerial Heaven, where the birds fly, the winds blow, and the showers are formed; the second, the Heaven or firmament, wherein the stars are disposed; the third, the Heaven of Heavens, the place of God's residence, and where the saints and angels dwell. This *third Heaven* is mentioned by St Paul, in the account which he gives of his rapture. Juvenal ignorantly accuses the Jews of paying divine adoration to the visible Heaven.

Sat. xiv. ver.
96.

Quidam fortiti metuentem sabbata patrem,
Nil præter nubes & cæli numen adorant.

*The Jews, like their bigotted fires before,
By gazing on the clouds, their God adore.* J. DRYDEN, jun.

Exod. xxiv.
10.

Job xxii. 14.

Heaven is considered, by *Christian Philosophy* and *Theology*, as a place in some remote part of infinite space, wherein the Deity is pleased to afford a nearer and more immediate view of himself, a more sensible manifestation of his glory, than in the other parts of the universe, where he is likewise present. This is often called the *Empyrean*, from that *burning splendor*, with which it is supposed to be invested. The inspired writers give us very magnificent descriptions of Heaven, its structure, apparatus, attendants, &c. When Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, went up to the top of mount Sinai, it is said, *They saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in its clearness.* God is beautifully described by Job as *walking in the circuit of Heaven*. And St John the Divine gives a very particular description of *Heaven*, or the *heavenly Jerusalem*, in the xxist chapter of the *Revelation*.

Our Poet Milton is never more a poet than in his descriptions of this happy place. The devil, in his passage to the new-created world, has a distant view of the ascent and gate of Heaven.

Book III. ver.
501.

— — — — — far distant he descries,
Ascending by degrees magnificent,
Up to the walls of Heav'n, a structure high;
At top whereof, but far more rich, appear'd
The work as of a kingly palace gate,
With frontispiece of diamond and gold
Imbellish'd; thick with sparkling orient gems
The portal shon, inimitable on earth,
By model, or by shading pencil, drawn.
The stars were such, as whereon Jacob saw
Angels, ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram in the field of Luz,
Dreaming by night under the open sky,
And waking cry'd, This is the gate of Heav'n.

I shall only subjoin the same Poet's description of the joys of Heaven, and the happy employment of its blest inhabitants.

The